

THE WEYMOUTH NEW TESTAMENT  
IN MODERN • SPEECH



DR. WEYMOUTH'S  
NEW TESTAMENT IN MODERN  
SPEECH

Dr. Richard Francis Weymouth's idiomatic Translation of the New Testament into everyday English was first published, with Notes, in the year 1903.

It is a Translation made directly from the Greek, and is in no sense a revision, the translator's only purpose being to render the New Testament into dignified, modern English, and without ecclesiastical or doctrinal bias.

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RICHARD FRANCIS WEYMOUTH

THE NEW TESTAMENT  
IN MODERN SPEECH

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## THE GOSPEL ACCORDING TO ST. MATTHEW

*The Ancestry of Jesus* THE GENEALOGY OF JESUS CHRIST, THE SON OF 1 1  
David, the son of Abraham.

Abraham was the father of Isaac; Isaac of 2  
Jacob; Jacob of Judah and his brothers. Judah 3  
was the father (by Tamar) of Perez and Zerah; Perez of  
Hezron; Hezron of Ram; Ram of Amminadab; Amminadab 4  
of Nahshon; Nahshon of Salmon; Salmon (by Rahab) of 5  
Boaz; Boaz (by Ruth) of Obed; Obed of Jesse; Jesse of 6  
David—the King.

David (by Uriah's widow) was the father of Solomon;  
Solomon of Rehoboam; Rehoboam of Abijah; Abijah of 7  
Asa; Asa of Jehoshaphat; Jehoshaphat of Jehoram; Jehoram 8  
of Uzziah; Uzziah of Jotham; Jotham of Ahaz; Ahaz of 9  
Hezekiah; Hezekiah of Manasseh; Manasseh of Amon; 10  
Amon of Josiah; Josiah of Jeconiah and his brothers at the 11  
period of the Removal to Babylon.

After the Removal to Babylon Jeconiah had a son Sheal- 12  
tiel; Shealtiel was the father of Zerubbabel; Zerubbabel of 13  
Abiud; Abiud of Eliakim; Eliakim of Azor; Azor of Zadok; 14  
Zadok of Achim; Achim of Eliud; Eliud of Eleazar; Eleazar 15  
of Matthan; Matthan of Jacob; and Jacob of Joseph the 16  
husband of Mary, who was the mother of JESUS who is  
called CHRIST.

There are therefore, in all, fourteen generations from 17  
Abraham to David; fourteen from David to the Removal  
to Babylon; and fourteen from the Removal to Babylon to  
the Christ.

*The Birth of Jesus* The circumstances of the birth of Jesus 18  
Christ were these. After his mother Mary was  
betrothed to Joseph, before they were united  
in marriage, she was found to be with child through the Holy  
Spirit. Now Joseph her husband, being a just man and unwill- 19  
ing publicly to disgrace her, determined to release her privately  
from the betrothal. But while he was contemplating this step, 20  
an angel of the Lord appeared to him in a dream and said,

'Joseph, son of David, do not be afraid to bring home your wife Mary, for she is with child through the Holy Spirit. She will give birth to a Son, and you shall call Him JESUS, 21 for He shall save His People from their sins.'

All this took place in fulfilment of what the Lord had 22 spoken through the Prophet,

'MARK! THE MAIDEN WILL BE WITH CHILD AND WILL 23 GIVE BIRTH TO A SON,

AND THEY WILL GIVE HIM THE NAME IMMANUEL' (Isa. vii. 14)—a word which signifies 'GOD WITH US' (Isa. viii. 8, 10).

When Joseph awoke, he did as the angel of the Lord had 24 commanded, and brought home his wife, but did not live 25 with her as a husband until she had given birth to a son; and he called the child JESUS.

*The Visit of the Magi* Now after the birth of Jesus, which took 1 2 place at Bethlehem in Judaea in the reign of King Herod, there came to Jerusalem certain Magi from the east, inquiring, 2

'Where is the newly born king of the Jews? For we saw his Star when it rose, and have come here to do him homage.'

Reports of this soon reached the king, and greatly agitated 3 not only him but all the people of Jerusalem. So he assembled 4 all the High Priests and Scribes of the people, and anxiously asked them where the Christ was to be born.

'At Bethlehem in Judaea,' they replied; 'for so it stands 5 written in the words of the Prophet,

"AND THOU, BETHLEHEM, IN THE LAND OF JUDAH, 6  
BY NO MEANS THE LEAST HONOURABLE ART THOU AMONG  
PRINCELY PLACES IN JUDAH!

FOR FROM THEE SHALL COME A PRINCE—

ONE WHO SHALL BE THE SHEPHERD OF MY PEOPLE ISRAEL" (Mic. v. 2).

Thereupon Herod sent privately for the Magi and ascer- 7 tained from them the exact time of the star's appearing. He then directed them to go to Bethlehem, adding, 8

'Go and make careful inquiry about the child, and when you have found him, bring me word, that I too may come and do him homage.'

After hearing what the king said, they went away, while, 9 strange to say, the star they had seen when it rose led them on until it reached and stood over the place where the babe was. When they saw the star, the sight filled them with 10 intense joy. So they entered the house; and when they saw 11 the babe with His mother Mary, they prostrated themselves and did Him homage, and opening their treasure-chests

offered gifts to Him—gold, frankincense, and myrrh. And 12  
then being forbidden by God in a dream to return to Herod,  
they went back to their own country by a different route.

When they were gone, an angel of the Lord appeared to 13  
Joseph in a dream and said,

*The Escape* 'Rise: take the babe and His mother and  
*into Egypt* escape to Egypt, and remain there till I bring  
you word. For Herod is about to make search  
for the child in order to destroy Him.'

And Joseph awoke and took the babe and His mother 14  
by night and departed into Egypt. There he remained till 15  
Herod's death, that what the Lord had said through the  
Prophet might be fulfilled,

'OUT OF EGYPT I CALLED MY SON' (Hos. xi. 1).

*The Massacre* Then Herod, finding that the Magi had 16  
*of the* trifled with him, was furious, and sent and  
*Children* massacred all the boys under two years of  
age in Bethlehem and all its neighbourhood, having in view  
the date he had so carefully ascertained from the Magi. Then 17  
were these words, spoken by the Prophet Jeremiah, fulfilled,

'A CRY WAS HEARD IN RAMAH, 18

WAILING AND BITTER LAMENTATION:

IT WAS RACHEL BEWAILING HER CHILDREN,

AND SHE REFUSED TO BE COMFORTED, BECAUSE THEY WERE  
'NO MORE' (Jer. xxxi. 15).

*The Return* But after Herod's death an angel of the Lord 19  
*from Egypt* appeared in a dream to Joseph in Egypt, and  
said to him,

'Rise, and take the child and His mother, and go to the 20  
land of Israel, for those who were seeking the child's life are  
dead.'

And he awoke and took the child and His mother and 21  
came to the land of Israel. But hearing that Archelaus had 22  
succeeded his father Herod on the throne of Judaea, he was  
afraid to go there; and being instructed by God in a dream  
he withdrew into Galilee, and settled in a town called 23  
Nazareth, in order that these words spoken through the  
Prophets might be fulfilled,

'HE SHALL BE CALLED A NAZARENE.'

*John the* About this time John the Baptist made his 1 3  
*Baptist* appearance, preaching in the Desert of Judaea.  
*preaches* 'Repent,' he said, 'for the Kingdom of heaven 2  
*Judgement* is now close at hand.'

*and* He it is who was spoken of through the 3  
*Repentance* Prophet Isaiah when he said,

'THE VOICE OF ONE CRYING ALOUD:

"IN THE DESERT PREPARE A ROAD FOR THE LORD:

MAKE HIS HIGHWAYS STRAIGHT"' (Isa. xl. 3).

This man John wore clothing of camel's hair, and a leather 4  
girdle; and he lived upon locusts and wild honey.

Large numbers of people at that time went out to him 5  
—people from Jerusalem and from all Judaea, and  
from the whole of the Jordan valley—and were baptized 6  
by him in the Jordan, making open confession of their  
sins.

But when he saw many of the Pharisees and Sadducees 7  
coming for his baptism, he exclaimed,

'O brood of vipers, who has warned you to flee from the  
coming wrath? Let your lives then prove your change of 8  
heart; and do not imagine that you can say to yourselves,' 9

"We have Abraham as our forefather," for I tell you that  
God can raise up descendants for Abraham from these  
stones. And already the axe is lying at the root of the trees, 10  
so that every tree which does not yield good fruit is hewn  
down and thrown into the fire. I indeed am baptizing you 11

*He predicts* in water for repentance; but He who is coming  
*Christ's* after me is mightier than I: His sandals I am  
*Appearing* not worthy to carry; He will baptize you in  
*and Work* the Holy Spirit and in fire. His winnowing- 12  
shovel is in His hand, and He will make a thorough clear-  
ance of His threshing-floor, gathering His wheat into the  
barn, but burning up the chaff in unquenchable fire.'

Just at that time Jesus, coming from Galilee 13  
to the Jordan, presents Himself to John to be  
baptized by him. John protested. 14

'It is I,' he said, 'who have need to be  
baptized by you, and do you come to me?'

'Let it be so on this occasion,' Jesus replied; 'for so we 15  
ought to fulfil every religious duty.'

Then he consented; and Jesus was baptized, and im- 16  
mediately went up from the water. At that moment the  
heavens opened, and He saw the Spirit of God descending  
like a dove and alighting upon Him, while a voice came  
from heaven, saying, 17

'This is My Son, the Beloved, in whom is My delight'

At that time Jesus was led up by the Spirit 1 4  
*Jesus is* into the Desert in order to be tempted by  
*tempted in* the Devil. And he fasted for forty days and 2  
*the Desert* nights; and after that He suffered from hunger.

So the Tempter came and said to Him: 3



'If you are the Son of God, command these stones to turn into loaves.'

'It is written,' replied Jesus, "'IT IS NOT ON BREAD ALONE 4 THAT A MAN SHALL LIVE, BUT ON EVERY WORD THAT PROCEEDS FROM THE MOUTH OF GOD'" (Deut. viii. 3).

• Then the Devil took Him to the holy city and caused Him 5 to stand on the summit of the Temple, and said,

'If you are God's Son, throw yourself down; for it is written,

"TO HIS ANGELS HE WILL GIVE ORDERS CONCERNING THEE, AND ON THEIR HANDS THEY SHALL BEAR THEE UP, LEST AT ANY MOMENT THOU SHOULDST STRIKE THY FOOT AGAINST A STONE"' (Ps. xci. 11, 12).

'Again it is written,' replied Jesus, "'THOU SHALT NOT 7 PUT THE LORD THY GOD TO THE PROOF"' (Deut. vi. 16).

Then the Devil took Him to the top of an exceedingly 8 lofty mountain, from which he caused Him to see all the kingdoms of the world and their splendour, and said to Him, 9

'All this I will give you, if you will kneel down and do me homage.'

'Begone, Satan!' Jesus replied; 'for it is written, "TO 10 THE LORD THY GOD THOU SHALT DO HOMAGE, AND TO HIM ALONE SHALT THOU RENDER WORSHIP"' (Deut. vi. 13).

Thereupon the Devil left Him, and angels came and 11 ministered to Him.

Now when Jesus heard that John was thrown 12 into prison, He withdrew to Galilee, and leaving Nazareth He went and settled in Capernaum, a town by the Lake on the frontiers of Zebulun and Naphtali, in order that these words, spoken through the 14 Prophet Isaiah, might be fulfilled,

'ZEBULON'S LAND AND NAPHTALI'S LAND, 15 THE ROAD OF THE LAKE, THE COUNTRY BEYOND THE JORDAN;

GALILEE OF THE NATIONS!

THE PEOPLE WHO WERE DWELLING IN DARKNESS HAVE 16 SEEN A BRILLIANT LIGHT;

AND ON THOSE WHO WERE DWELLING IN THE REGION OF THE SHADOW OF DEATH

LIGHT HAS DAWNED' (Isa. ix. 1, 2).

He begins to From that time Jesus began to preach. 17 preach. Four 'Repent,' He said, 'for the Kingdom of heaven Disciples is close at hand.'

called And walking along the shore of the Lake of 18 Galilee He saw two brothers—Simon called Peter and his



brother Andrew—throwing a drag-net into the Lake; for they were fishers. And He said to them, 19

‘Come and follow me, and I will make you fishers of men.’

So they immediately left their nets and followed Him. 20  
As He went further on, He saw two other brothers, James 21  
the son of Zebedee and his brother John, in their boat with  
their father Zebedee mending their nets; and He called  
them. And they at once left the boat and their father, and 22  
followed Him.

*His Preaching* Then Jesus travelled through all Galilee, 23  
*and Cures* teaching in their synagogues and proclaiming  
*throughout* the Gospel of the Kingdom, and curing every  
*Galilee* kind of disease and infirmity among the people.

So His fame spread through all Syria; and they brought all 24  
sick persons to Him, who were suffering from various dis-  
eases and pains—demoniacs, epileptics, paralytics; and He  
cured them. And great crowds followed Him, coming from 25  
Galilee, from the Ten Towns, from Jerusalem, from Judaea,  
and from beyond the Jordan.

*The Sermon* Seeing the multitude of people, Jesus went 1 5  
*on the* up the Hill. There He seated Himself, and  
*Mount:* when His disciples came to Him, He proceeded 2  
*Blessedness* to teach them, and said:

‘Blessed are the poor in spirit, for to them belongs the 3  
Kingdom of heaven.

‘Blessed are the mourners, for they shall be comforted. 4

‘Blessed are the meek, for they shall inherit the earth. 5

‘Blessed are those who hunger and thirst for righteous- 6  
ness, for they shall be completely satisfied.

‘Blessed are the compassionate, for they shall receive 7  
compassion.

‘Blessed are the pure in heart, for they shall see God. 8

‘Blessed are the peacemakers, for they shall be acknowl- 9  
edged as sons of God.

‘Blessed are those who have borne persecution in the 10  
cause of righteousness, for to them belongs the Kingdom  
of heaven.

‘Blessed are you when they have insulted and persecuted 11  
you, and have said every cruel thing about you falsely for  
my sake. Be joyful and triumphant, because your reward 12  
is great in heaven; for so were the Prophets before you  
persecuted.

*Salt and  
Light*

‘You are the salt of the earth; but if salt 13  
has become tasteless, in what way can it regain  
its saltiness? It is no longer good for anything

but to be thrown away and trodden on by the passers by. You are the light of the world; a town cannot be hid if 14 built on a hill-top. Nor is a lamp lighted to be put under 15 the bushel-measure, but on the lampstand; and then it gives light to all in the house. Just so let your light shine before 16 all men, in order that they may see your good deeds and may give glory to your Father who is in heaven.

*The Law not repealed* 'Do not for a moment suppose that I have 17 come to annul the Law or the Prophets: I have not come to annul them but to give them their completion. In truth I tell you that until heaven and 18 earth pass away, not the smallest letter, not a particle shall pass away from the Law until all has taken place. Whoever 19 therefore breaks one of the smallest of these commandments and teaches others to do so, will be called the least in the Kingdom of heaven; but whoever practices them and teaches them, will be acknowledged as great in the Kingdom of heaven. For I assure you that unless your righteousness 20 greatly surpasses that of the Scribes and the Pharisees, you will certainly not find entrance into the Kingdom of heaven.

*Anger and Murder* 'You have heard that it was said to the ancients, 21 "THOU SHALT NOT COMMIT MURDER" (Exod. xx. 13), and whoever commits murder shall be answerable to the magistrate. But I say to you that every one 22 who gets angry with his brother shall be answerable to the magistrate; that whoever says to his brother "Raca," shall be answerable to the Sanhedrin; and that whoever says, "You fool!" shall be liable to the Gehenna of Fire. If therefore, 23 when you are offering your gift upon the altar, you remember that your brother has a grievance against you, leave your 24 gift there before the altar, and go and make friends with your brother first, and then return and proceed to offer your gift. Come to terms without delay with your opponent while 25 you are yet with him on the way to the court; for fear he should hand you over to the magistrate, and the magistrate should give you in custody to the officer and you be thrown into prison. I solemnly tell you that you will certainly not 26 be released till you have paid the very last farthing.

*Adultery and impure Thoughts* 'You have heard that it was said, "THOU 27 SHALT NOT COMMIT ADULTERY" (Exod. xx. 14). But I tell you that whoever looks at a woman 28 and cherishes lustful thoughts has already in his heart committed adultery with her. If therefore your 29 right eye causes you to fall, tear it out and away with it; it is

better for you that one member should be destroyed rather than that your whole body should be thrown into Gehenna. And if your right hand causes you to fall, cut it off and away 30 with it; it is better for you that one member should be destroyed rather than that your whole body should go into Gehenna.

*The Sacred-  
ness of  
Marriage*

'It was also said, "If ANY MAN PUTS AWAY 31 HIS WIFE, LET HIM GIVE HER A WRITTEN NOTICE OF DIVORCE" (Deut. xxiv. 1). But I tell you 32 that every man who puts away his wife, except on the ground of unchastity, causes her to commit adultery, and whoever marries her when so divorced commits adultery.

*Simple Truth-  
fulness of  
Speech*

'Again, you have heard that it was said to 33 the ancients, "THOU SHALT NOT SWEAR FALSELY (Exod. xx. 7), BUT SHALT PERFORM THY VOWS TO THE LORD" (Num. xxx. 2; Deut. xxiii. 21). But I tell you not to swear at all; either by heaven, for it is 34 God's throne; or by the earth, for it is the footstool under 35 His feet; or by Jerusalem, for it is the City of the Great King. And do not swear by your head, for you cannot make 36 one hair white or black. But let your language be, "Yes, 37 yes," or "No, no." Anything in excess of this comes from the Evil one.

*All Revenge  
forbidden*

'You have heard that it was said, "EYE FOR 38 EYE, TOOTH FOR TOOTH" (Exod. xxi. 24). But 39 I tell you not to resist a wicked man: if any one strikes you on the right cheek, turn the other to him as well. If any one wishes to go to law with you and to 40 deprive you of your under-garment, let him take your outer one also. And if any one compels you to convey his goods 41 one mile, go with him two. To him who asks, give: from 42 him who would borrow, turn not away.

*'Love your  
Enemies'*

'You have heard that it was said, "THOU 43 SHALT LOVE THY NEIGHBOUR (Lev. xix. 18) and hate thine enemy." But I tell you to love 44 your enemies, and pray for your persecutors; that so you may become sons of your Father in heaven; for He causes 45 His sun to rise on the wicked as well as the good, and sends rain upon those who do right and those who do wrong. For 46 if you love only those who love you, what reward have you earned? Do not even the tax-gatherers do that? And if 47 you salute only your brethren, are you doing anything remarkable? Do not even the heathen do the same? You, 48 however, are to be perfect, as your Heavenly Father is perfect.

*'Do not parade your Good Deeds'* 'Beware of doing your good actions in the sight of men, to attract their gaze; if you do, there is no reward for you with your Father who is in heaven. 1 6

*'Avoid Display in Charity'* 'When you give in charity, do not blow a trumpet before you as the hypocrites do in the synagogues and streets in order that their praises may be sung by men. I solemnly tell you that they have received in full their reward. But when you are giving in charity, let not your left hand perceive what your right hand is doing, that your charities may be in secret; and your Father—He who sees in secret—will recompense you. 3 4

*'Avoid Display in Prayer'* 'And when praying, you must not be like the hypocrites. They are fond of standing and praying in the synagogues or at the corners of the wider streets, in order that men may see them. I solemnly tell you that they have received in full their reward. But you, whenever you pray, go into your own room and shut the door: then pray to your Father who is in secret, and your Father—He who sees in secret—will recompense you. 5 6

*'Do not use needless Repetitions'* 'And when praying, do not use needless repetitions as the heathen do, for they expect to be listened to because of their multitude of words. Do not, then, imitate them; for your Father knows what things you need before ever you ask Him. 7 8

*'The Lord's Prayer'* 'In this manner therefore pray: "Our Father in heaven, may Thy name be kept holy; let Thy Kingdom come; let Thy will be done, as in heaven so on earth; give us to-day our bread for the day; and forgive us our shortcomings, as we also have forgiven those who have failed in their duty towards us; and bring us not into temptation, but rescue us from the Evil one." 9 10 11 12 13

'For if you forgive others their offences, your Heavenly Father will forgive you also; but if you do not forgive others their offences, neither will your Father forgive yours. 14 15

*'Avoid Display in Fasting'* 'When you fast, do not assume gloomy looks as the hypocrites do; for they disfigure their faces that it may be evident to men that they are fasting. I tell you in truth that they have received in full their reward. But, whenever you fast, pour perfume on your hair and wash your face, that it may not be apparent to men that you are fasting, but to your Father who is in secret; and your Father—He who sees in secret—will recompense you. 16 17 18



*'Lay up  
Wealth in  
Heaven'* 'Do not lay up stores of wealth for your- 19  
selves on earth, where the moth and wear-and-  
tear destroy, and where thieves break in and  
steal. But lay up wealth for yourselves in heaven, where 20  
neither the moth nor wear-and-tear destroys, and where thieves  
do not break in and steal. For where your wealth is, there 21  
also will your heart be.

*The Inner  
Light* 'The eye is the lamp of the body. If then 22  
your eye is sound, your whole body will be  
lighted up; but if your eye is diseased, your 23  
whole body will be dark. If then the very light within you  
is darkness, how dense must the darkness be!

'No man can serve two masters; for either he will hate 24  
one and love the other, or he will attach himself to one and  
think lightly of the other. You cannot be servants both of  
God and of money. For this reason I say to you do not be 25  
anxious about your lives, as to what you are  
to eat or what to drink, nor about your bodies,  
as to what clothes you are to put on. Is not  
life more precious than food, and the body than clothing? 26  
Look at the birds which fly in the air: they do not sow or  
reap or store up in barns, but your Heavenly Father feeds  
them: are not you of much greater value than they? Which 27  
of you is able by anxious thought to add a single foot to  
his height? And why be anxious about clothing? Observe 28  
well the wild lilies, how they grow. They neither toil nor  
spin, and yet I tell you that not even Solomon in all his 29  
magnificence was arrayed like one of these. And if God so 30  
clothes the vegetation in the fields that blooms to-day and  
to-morrow is feeding the oven, will He not much more clothe  
you, you men of little faith? Do not be anxious, therefore, 31  
asking "What shall we eat?" or "What shall we drink?"  
or "What shall we wear?" For the Gentiles seek all these 32  
things; your Heavenly Father knows that you need them all.  
But seek first His Kingdom and righteousness, and these 33  
things shall all be given you in addition. Do not be anxious, 34  
therefore, about to-morrow, for to-morrow will bring its  
own anxieties. Enough for each day is its own trouble.

*The  
censorious  
Temper  
condemned* 'Judge not, that you may not be judged; 1 7  
for your own judgement will be dealt—and 2  
your own measure accorded—to yourselves.  
And why look at the splinter in your brother's 3  
eye, and not notice the beam of timber which is in your own  
eye? Or how say to your brother, "Allow me to take the 4  
splinter out of your eye," while the beam is in your own



eye? Hypocrite, first take the beam out of your own eye, 5  
and then you will see clearly how to remove the splinter  
from your brother's eye.

'Give not that which is holy to the dogs, nor throw your 6  
pearls to the swine; otherwise they will trample them under  
their feet and then turn and mangle you.

*Prayer. A* 'Ask, and it shall be given to you; seek, and 7  
*threefold* you shall find; knock, and the door shall be  
*Promise* opened to you. For every one who asks 8

receives, he who seeks finds, and he who knocks 9  
has the door opened to him. What man is there among you, 9  
who if his son shall ask him for bread will offer him a stone? 10  
Or if he shall ask him for a fish will offer him a snake? 10  
If you then, imperfect as you are, know how to give good 11  
gifts to your children, how much more will your Father 11  
in heaven give good things to those who ask Him! What- 12  
ever, therefore, you would have men do to you, do you also  
to them; for in this the Law and the Prophets are summed  
up.

*The need* 'Enter by the narrow gate; for wide is the 13  
*for* gate and broad the road which leads to ruin, 13  
*Earnestness* and many there are who enter by it; because 14  
narrow is the gate and contracted the road  
which leads to Life, and few are those who find it.

*Teachers* 'Beware of the false teachers—men who 15  
*are to be* come to you in sheep's fleeces, but beneath that  
*judged by* disguise they are ravenous wolves. By their 16  
*their Lives* fruits you will recognize them. Are grapes  
gathered from thorns or figs from thistles? Every good tree 17  
produces good fruit, but a worthless tree produces bad fruit.  
A good tree cannot bear bad fruit, nor a worthless tree good 18  
fruit. Every tree which does not yield good fruit is hewn 19  
down and thrown into the fire. So by their fruits you will 20  
recognize them.

*Obedience* 'Not every one who says to me, "Lord, 21  
*the only* Lord," will enter the Kingdom of heaven, but  
*Path to the* only those who are obedient to my Father  
*Kingdom* who is in heaven. Many will say to me on 22

that day,

"Lord, Lord, have we not prophesied in Thy name, and  
in Thy name expelled demons, and in Thy name performed  
many mighty works?"

'And then I will tell them plainly, 23.

'I never knew you: begone from me, you doers of  
wickedness."

*'Builders upon Rock and Builders upon Sand'* 'Every one who hears these my teachings and acts upon them shall be likened to a wise man who built his house upon rock; and the rain fell, the swollen torrents came, the winds blew and beat against the house; yet it did not fall, for its foundation was on rock. And every one who hears these my teachings and does not act upon them shall be likened to a fool who built his house upon sand. The rain fell, the swollen torrents came, and the winds blew and beat against the house, and it fell; and disastrous was the fall.'

When Jesus had concluded this discourse, the crowds were filled with amazement at His teaching, for He had been teaching them as one who had authority, and not as their Scribes taught.

Upon descending from the hill country He was followed by immense crowds. And a leper came to Him, and throwing himself at His feet, said,

'Master, if only you are willing, you are able to cleanse me.'

So Jesus put out His hand and touched him, and said, 'I am willing: be cleansed.'

Instantly he was cleansed from his leprosy; and Jesus said to him,

'Be careful to tell no one, but go and show yourself to the priest, and offer the gift which Moses appointed as evidence for them' (Lev. xiv. 4).

After His entry into Capernaum a captain came to Him, and entreated Him.

'Sir,' he said, 'my servant at home is lying ill with paralysis, and is suffering great pain.'

'I will come and cure him,' said Jesus.

'Sir,' replied the captain, 'I am not a fit person to receive you under my roof: merely say the word, and my servant will be cured. For I myself am also under authority, and have soldiers under me. To one I say "Go," and he goes, to another, "Come," and he comes, and to my slave "Do this or that," and he does it.'

Jesus listened to this reply, and was astonished, and said to the people following Him,

'I solemnly tell you that in no Israelite have I found faith as great as this. And I tell you that many will come from the east and from the west and will take their seats with Abraham, Isaac, and Jacob in the Kingdom of heaven, while the natural heirs of the Kingdom will be driven out

into the darkness outside; there will be the weeping and the gnashing of teeth.'

And Jesus said to the captain, 13

'Go, and just as you have believed, so be it for you.'

And the servant recovered precisely at that time.

*Peter's Mother-in-Law cured* After this Jesus went to the house of Peter, 14  
whose mother-in-law he found ill in bed with fever. He touched her hand and the fever left 15  
her; and then she rose and waited upon Him.

*Many other Cures* In the evening many demoniacs were brought 16  
to Him, and with a word He expelled the demons; and He cured all persons who were  
ill, that this prediction of the Prophet Isaiah might be 17  
fulfilled,

'HE TOOK ON HIM OUR WEAKNESSES, AND BORE THE BURDEN  
OF OUR DISEASES' (Isa. liii. 4).

*Some would follow Him conditionally* Seeing great crowds about Him Jesus had 18  
given directions to cross to the other side of the Lake, when a Scribe came and said to 19,  
Him,

'Teacher, I will follow you wherever you go.'

'Foxes have holes,' replied Jesus, 'and birds have nests; 20  
but the Son of Man has nowhere to lay His head.'

Another of the disciples said to Him, 21

'Master, allow me first to go and bury my father.'

'Follow me,' said Jesus, 'and leave the dead to bury their 22  
own dead.'

*A Storm subdued* Then He went on board a boat, and His 23  
disciples followed Him. And suddenly there 24  
arose a great storm on the Lake, so that the  
waves threatened to engulf the boat; but He was asleep.  
So they came and woke Him, crying, 25

'Master, save us; we are drowning!'

He replied, 'Why are you so easily frightened, you men 26  
of little faith?'

Then He rose and reproved the winds and the waves,  
and there was a perfect calm; and the men, filled with amaze- 27  
ment, exclaimed,

'What kind of man is this? Why, the very winds and  
waves obey Him!'

*Two Gadarene Demoniacs cured* On His arrival at the other side, the country 28  
of the Gadarenes, there met Him two men  
possessed by demons, coming from among the  
tombs: they were so dangerously fierce that no  
one was able to pass that way. They cried aloud, 29

'What hast Thou to do with us, Thou Son of God? Hast Thou come here to torment us before the time?'

Now at some distance from them a vast herd of swine were feeding. So the demons entreated Him. 30

'If Thou drivest us out,' they said, 'send us into the herd of swine.' 31

'Go,' He replied. 32

Then they came out from the men and went into the swine, whereupon the entire herd instantly rushed down the steep into the Lake and perished in the water. The swineherds fled, and went and told the whole story in the town, including what had happened to the demoniacs. So at once the whole population came out to meet Jesus; and when they saw Him, they besought Him to leave their district. Accordingly He went on board, and crossing over came to His own town. 1 9

*The Cure of a paralysed Man* Here they brought to Him a paralysed man, lying on a bed. Seeing their faith Jesus said to the paralytic, 2 \*

'Take courage, my child; your sins are pardoned.'

'Such language is impious,' said some of the Scribes to 3 themselves.

Knowing their thoughts Jesus said, 4

'Why are you cherishing evil thoughts in your hearts? Why, which is easier?—to say, "Your sins are pardoned," 5 or to say "Rise up and walk"? But, to prove to you that 6 the Son of Man has authority on earth to pardon sins'—

He then says to the paralytic,

'Rise, and take up your bed and go home.'

And he got up, and went home. And the crowd were 7, 8 awe-struck when they saw it, and ascribed the glory to God for entrusting such power to men.

*The Call of Matthew* Passing on thence Jesus saw a man called 9 Matthew sitting at the Toll Office, and said to him,

'Follow me.'

And he arose and followed Him.

When Jesus was reclining at table, a large number of tax-gatherers and sinners were of the party with Him and His disciples. The Pharisees noticed this, and they inquired of 11 His disciples,

'Why does your Teacher eat with the tax-gatherers and sinners?'

He heard the question and replied, 12

'It is not men in good health who require a doctor, but

those who are ill. But go and learn what this means, "It 13  
IS MERCY THAT I DESIRE, NOT SACRIFICE" (Hos. vi. 6); for I did  
not come to call the righteous, but sinners.'

*The Disciples' Neglect of Fasting* At that time John's disciples came and asked 14  
Jesus,  
'Why do we and the Pharisees fast, but your  
disciples do not?'

'Can the bridegroom's party mourn,' He replied, 'as long 15  
as the bridegroom is with them? Other days will come when  
the bridegroom has been taken from them, and then they  
will fast. No one ever mends an old cloak with a patch 16  
of unshrunk cloth. Otherwise, the added patch tears away  
some of the garment, and a worse hole is made. Nor do 17  
people pour new wine into old wineskins. Otherwise, the  
skins split, the wine escapes, and the skins perish. But they  
put new wine into fresh skins, and both are saved.'

*Jairus's Daughter* While He was thus speaking, a Ruler came 18  
up and profoundly bowing said,  
'My daughter is just dead; but come and  
put your hand upon her and she will return to life.'

And Jesus rose and followed him, as did also His disciples. 19  
*A Woman cured* Now a woman who for twelve years had been 20  
afflicted with haemorrhage came behind Him  
and touched the tassel of His cloak; for she 21  
said to herself,

'If I but touch His cloak, I shall be cured.'  
And Jesus turned and saw her, and said, 22  
'Take courage, daughter; your faith has cured you.'  
And the woman was restored to health from that moment.

*Jairus's Daughter* Entering the Ruler's house, Jesus saw the 23  
flute-players and the crowd loudly wailing,  
and He said,  
'Go out of the room; the little girl is not dead, but 24  
asleep.'

And they laughed at Him. When however the place was 25  
cleared of the crowd, Jesus went in, and on His taking the  
little girl by the hand, she rose up. And the report of this 26  
spread throughout all that district.

*Two blind Men receive Sight* As Jesus passed on, two blind men followed 27  
Him, shouting and saying,  
'Pity us, Son of David.'  
And when He had gone indoors, they came 28  
to Him.

'Do you believe that I can do this?' He asked them.  
'Yes, Master,' they replied.



So He touched their eyes and said,

29

'According to your faith let it be to you.'

Then their eyes were opened. And assuming a stern tone 30  
Jesus said to them,

'Be careful to let no one know.'

But they went out and spread His fame in all that district. 31

And as they were leaving His presence a dumb demoniac 32  
was brought to Him. When the demon was expelled, the 33

*A dumb* dumb man could speak. And the crowd  
*Madman* exclaimed in astonishment,

*cured* 'Never was such a thing seen in Israel.'

But the Pharisees maintained, 34

'It is by the power of the Prince of the demons that he  
drives out the demons.'

*The Com-* And Jesus went round all the towns and 35  
*passion of* villages, teaching in their synagogues and pro-

*Jesus for the* claiming the gospel of the kingdom, and curing

*Crowd* every kind of disease and infirmity. And when 36

He saw the crowds, He was touched with pity for them,  
because they were distracted and dejected, like sheep with-  
out a shepherd.

Then He said to His disciples, 37

'The harvest is abundant, but the reapers are few; there- 38  
fore entreat the Owner of the Harvest to send out reapers  
into His fields.'

*Twelve* Then He called to Him His twelve disciples 1 10  
*Apostles* and gave them authority to drive out foul  
*chosen* spirits, and to cure every kind of disease and  
infirmity.

Now the names of the twelve Apostles were these: first, 2  
Simon called Peter, and his brother Andrew; James the son  
of Zebedee, and his brother John; Philip and Bartholomew, 3  
Thomas and Matthew the tax-gatherer, James the son of  
Alphaeus, and Thaddaeus, Simon the Cananaean, and Judas 4  
Iscariot, who also betrayed Him.

*Their* These twelve Jesus sent on a mission, after 5  
*Mission to* giving them their instructions:

*the People* 'Go not,' He said, 'among the Gentiles, and  
enter no Samaritan town; but, instead of that, 6

go to the lost sheep of Israel's race. And as you go, preach 7

and say, "The Kingdom of heaven is close at hand." Cure 8

the sick, raise the dead to life, cleanse lepers, drive out  
demons: you have received without payment, give without  
payment.

'Provide no gold, nor silver nor copper to carry in your 9

girdles; no bag for your journey, nor extra inner garment, 10  
nor shoes, nor stick; for the labourer deserves his food.

Whatever town or village you enter, inquire who is a 11  
deserving man; and make his house your home till you leave  
the place. When you enter the house, salute it; and if the 12,13  
house deserves it, let your peace come upon it; if not, let  
your peace return to you. And whoever refuses to receive 14  
you or even to listen to your Message, as you leave that  
house or town, shake off the very dust that is on your feet.  
I solemnly tell you that it will be more endurable for the 15  
land of Sodom and Gomorrah on the day of Judgement than  
for that town.

*Persecution foretold* Remember it is I who am sending you out, 16  
as sheep into the midst of wolves; prove your-  
selves therefore as sagacious as serpents, and  
as innocent as doves. But beware of men; for they will 17  
deliver you up to appear before Sanhedrins, and will flog  
you in their synagogues; and you will even be put on trial 18  
before governors and kings for my sake, to bear witness  
to them and to the Gentiles. But when they have delivered 19  
you up, have no anxiety as to how you shall speak or what  
you shall say; for at that very time it shall be given you  
what to say; for it is not you who will speak; it will be the 20  
Spirit of your Father speaking through you. Brother will 21  
betray brother to death, and father betray child; and children  
will rise against their own parents and will put them to death.  
And you will be objects of universal hatred because you are 22  
called by my name; but he who stands firm to the end shall  
be saved. Whenever they persecute you in one town, escape 23  
to the next; for I tell you in truth that you will not have  
gone the round of all the towns of Israel before the Son of  
Man comes.

The learner is not superior to his teacher, nor the servant 24  
to his master. Enough for the learner to be on a level with 25  
his teacher, and for the servant to be on a level with his  
master. If they have called the master of the house Beelzebul,  
how much more will they slander his servants. Fear them 26  
not, however; there is nothing veiled which will not be un-  
covered, nor secret which will not become known. What 27  
I tell you in the dark, speak in daylight; and what is whis-  
pered into your ear, proclaim upon the roofs of the houses.

And do not fear those who kill the body, but cannot kill 28  
the soul; rather fear Him who is able to destroy both soul  
and body in Gehenna. Do not two sparrows sell for a half- 29  
penny? Yet not one of them falls to the ground without

your Father's leave. But as for you, the very hairs on your 30  
heads are all numbered. Away then with fear; you are more 31  
precious than a multitude of sparrows.

'Every man who acknowledges me before me I also will 32  
acknowledge before my Father who is in heaven. But who- 33  
ever disowns me before men I also will disown before my  
Father who is in heaven.

*Conflict* 'Do not suppose that I came to bring peace to 34  
*must pre-* the earth: I did not come to bring peace but  
*cede Peace* a sword. For I came to set a man against 35  
his father, A DAUGHTER AGAINST HER MOTHER,

AND A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW;  
AND A MAN'S OWN FAMILY WILL BE HIS FOES (Mic. vii. 6). 36  
Any one who loves father or mother more than me is not 37  
worthy of me, and any one who loves son or daughter more  
than me is not worthy of me; and any one who does not 38  
take up his cross and follow where I lead is not worthy of  
me. He who finds his life shall lose it, and he who loses his 39  
life for my sake, shall find it.

*He gives* 'Whoever receives you receives me, and 40  
*the Apostles* whoever receives me receives Him who sent  
*Authority* me. Every one who receives a prophet because 41  
he is a prophet will receive a prophet's reward,  
and every one who receives a righteous man because he is a  
righteous man will receive a righteous man's reward. And 42  
whoever gives one of these little ones even a cup of cold  
water to drink because he is a disciple, I solemnly tell you  
that he will not lose his reward.'

When Jesus had concluded His instructions to His twelve 1 11  
disciples, He left in order to teach and to proclaim His  
Message in the neighbouring towns.

*John the* Now John had heard in prison about the 2  
*Baptist's* Christ's deeds, and he sent a message by his  
*Perplexity* disciples and inquired of Him: 3

'Are you the Coming One, or is it some one  
else that we are to expect?'

'Go and report to John what you see and hear,' replied 4  
Jesus; 'blind men receive sight, and cripples walk; lepers 5  
are cleansed, and the deaf hear; the dead are raised to life,  
and the poor have the gospel proclaimed to them. Blessed 6  
is every one who does not take offence at my claims.'

*The Testi-* When the messengers had taken their leave, 7  
*mony of* Jesus proceeded to say to the multitude con-  
*Jesus to* cerning John,  
*John* 'What did you go out to the Desert to gaze

at? A reed waving in the wind? But what did you go out 8  
to see? A man finely dressed? Those who wear fine clothes  
are to be found in kings' palaces. But why did you go? To 9  
see a prophet? Yes, I tell you, and far more than a prophet.  
This is he of whom it is written, 10

"SEE, I AM SENDING MY MESSENGER BEFORE THY FACE,  
AND HE SHALL MAKE THY ROAD READY BEFORE THEE"  
(Mal. iii. 1).

'I solemnly tell you that among all of woman born no 11  
greater has ever been raised up than John the Baptist; yet  
the least in the Kingdom of heaven is greater than he. But 12  
from the time of John the Baptist till now, the Kingdom of  
heaven has been enduring violent assault, and the violent  
have been seizing it by force. For all the Prophets and the 13  
Law taught until John. And (if you are willing to receive it) 14  
he is the Elijah who was to come. Listen, every one who 15  
has ears!

*The Per-* 'To what shall I compare the present genera- 16  
*versity of* tion? It is like children sitting in the open  
*the Jews* places, who call to their playmates.

"We have played the flute to you," they 17  
say, "and you have not danced: we have sung dirges, and  
you have not beaten your breasts."

'For John came neither eating nor drinking, and they 18  
say, "He has a demon." The Son of Man came eating 19  
and drinking, and they exclaim, "See this man!—  
given to gluttony and tippling, a friend of tax-gatherers  
and sinners!" And yet Wisdom is vindicated by her  
actions.'

*Chorazin,* Then began He to upbraid the towns where 20  
*Bethsaida,* His many mighty works had been done—  
*Capernaum* because they had not repented.

'Woe to thee, Chorazin!' He cried. 'Woe 21  
to thee, Bethsaida! For had the mighty works been done  
in Tyre and Sidon which have been done in both of you,  
they would long ere now have repented in sackcloth and  
ashes. Only I tell you that it will be more endurable for 22  
Tyre and Sidon on the day of Judgement than for you. And 23  
thou, Capernaum, shalt thou be exalted even to heaven?  
Even to Hades shalt thou descend. For had the mighty  
works been done in Sodom which have been done in thee,  
that city would have survived until now. I tell you all, that 24  
it will be more endurable for the land of Sodom on the day  
of Judgement than for thee.'

About that time Jesus exclaimed,

*A sublime  
Claim*

'I praise Thee, Father, Lord of heaven and of earth, that Thou hast hidden these things from sages and men of discernment, and hast unveiled them to babes. Yes, Father, for such has been Thy gracious will. 26

'All things have been handed over to me by my Father, 27 and no one fully knows the Son except the Father, nor does any one fully know the Father except the Son and all to whom the Son chooses to reveal Him.

'Come to me, all you toiling and burdened ones, and I 28 will give you rest. Take my yoke upon you and learn from 29 me; for I am gentle and lowly in heart, and you shall find rest for your souls. For my yoke is easy, and my burden is light.' 30

*A Charge  
of Sabbath-  
breaking*

About that time Jesus passed on the Sabbath 1 12 through the wheatfields; and His disciples became hungry, and began to gather ears of wheat and eat them. But the Pharisees saw it 2 and said to Him,

'Look! your disciples are doing what the Law forbids them to do on the Sabbath.'

'Have you never read,' He replied, 'what David did 3 when he and his men were hungry? how he entered the 4 House of God and ate the Shewbread, which it was not lawful for him or his men but only for the priests to eat (1 Sam. xxi. 1-6)? And have you not read in the Law 5 on the Sabbath the priests in the Temple break the Sabbath without incurring guilt? But I tell you that there is here 6 One who is greater than the Temple. And if you knew what 7 this means, "IT IS MERCY I DESIRE, NOT SACRIFICE" (Hos. vi. 6), you would not have condemned those who are without guilt. For the Son of Man is the Lord of the Sabbath.' 8

*A second  
Charge of  
Sabbath-  
breaking*

Departing thence He went to their syna- 9 gogue, where there was a man with a shrivelled 10 hand. And they questioned Him,

'Is it right to cure people on the Sabbath?'

Their intention was to bring a charge against Him.

'Which of you is there,' He replied, 'who, if he has but 11 a single sheep and it falls into a hole on the Sabbath, will not lay hold of it and lift it out? Is not a man, however, worth 12 far more than a sheep? Therefore it is right to do good on the Sabbath.'

Then He said to the man,

'Stretch out your hand.'

And he stretched it out, and it was restored quite sound 13 like the other.

*A Plot to  
kill Jesus*

Then the Pharisees after leaving the synagogue consulted together against Him, how they might destroy Him. Aware of this, Jesus departed elsewhere; and a great number of people followed Him, all of whom He cured. But He gave them strict injunctions not to blaze abroad His doings: that those words of the Prophet Isaiah might be fulfilled,

'THIS IS MY SERVANT WHOM I HAVE CHOSEN,  
MY BELOVED ONE IN WHOM MY SOUL TAKES PLEASURE.  
I WILL PUT MY SPIRIT UPON HIM,  
AND HE WILL ANNOUNCE JUSTICE TO THE NATIONS.  
HE WILL NOT WRANGLE OR CRY ALOUD,  
NOR WILL HIS VOICE BE HEARD IN THE BROADWAYS.  
A CRUSHED REED HE WILL NOT BREAK,  
NOR WILL HE QUENCH THE SMOULDERING WICK,  
UNTIL HE HAS LED ON JUSTICE TO VICTORY.  
AND ON HIS NAME SHALL THE NATIONS REST THEIR HOPES' 21  
(Isa. xlii. 1).

*He replies  
to a  
Slander*

At that time a demoniac was brought to Him, blind and dumb; and He cured him, so that the dumb man could speak and see. And the crowds of people were all filled with amazement and said,

'Can this be the Son of David?'

The Pharisees heard it and said,

'This man only expels demons by the power of Beelzebul, the Prince of demons.'

Knowing their thoughts He said to them,

'Every kingdom in which civil war rages suffers desolation; and every city or house in which there is internal strife will be brought low. And if Satan expels Satan, he has begun to make war on himself: how therefore shall his kingdom last? And if it is by Beelzebul's power that I expel the demons, by whose power do your disciples expel them? They therefore shall be your judges. But if it is by the power of the Spirit of God that I expel the demons, it is evident that the Kingdom of God has come upon you. Again, how can any one enter the house of a strong man and carry off his goods, unless first of all he masters and secures the strong man: then will he ransack his house.

*The Guilt  
of rejecting  
the inner  
Light*

'The man who is not with me is against me, and he who is not gathering with me is scattering. This is why I tell you that men will find forgiveness for every other sin and impious word, but that for impious speaking against the Holy Spirit



they shall find no forgiveness. And whoever shall speak 32  
against the Son of Man may obtain forgiveness; but who-  
ever speaks against the Holy Spirit shall obtain forgiveness  
neither in this nor in the coming age.'

*As the* 'Either grant the tree to be a good one and 33  
*Heart so* its fruits good, or the tree worthless and its  
*the Life* fruit worthless; for the tree is known by its  
fruit. O brood of vipers, how can you speak 34

what is good when you are bad men? It is from the fullness  
of the heart that the mouth speaks. A good man from his 35  
good store produces good things, and a bad man from his  
bad store produces bad things. I tell you that for every 36  
careless word that men shall speak they will be held account-  
able on the day of Judgement. For each of you by his words 37  
shall be justified, or by his words shall be condemned.'

*The Demand* Then He was questioned by certain of the 38  
*for a Sign* Scribes and of the Pharisees who said,

'Teacher, we wish to see a sign given by you.'  
'Wicked and aspotate generation!' He replied, 'they 39  
clamour for a sign, but none shall be given to them except  
the sign of the Prophet Jonah. For just as JONAH WAS THREE 40  
DAYS AND THREE NIGHTS IN THE SEA-MONSTER'S BELLY (Jonah  
i. 17), so will the Son of Man be three days and three nights in  
the heart of the earth. There will stand up men of Nineveh at 41  
the Judgement together with the present generation, and will  
condemn it; because they repented at the preaching of Jonah;  
and mark! there is One greater than Jonah here. The Queen 42  
of the south will awake at the Judgement together with the  
present generation, and will condemn it; because she came  
from the ends of the earth to hear the wisdom of Solomon;  
and mark! there is One greater than Solomon here.

'When the foul spirit has gone out of a man, it roams about 43  
in the desert, seeking rest but finding none. Then it says, "I 44  
will return to my house that I left"; and it comes and finds  
it unoccupied, swept clean, and in good order. Then it goes 45  
and brings back with it seven other spirits more wicked than  
itself, and they come in and dwell there; and in the end that  
man's condition becomes worse than it was at first. So will  
it be also with the present wicked generation.'

*The* While He was addressing the people, His 46  
*Family of* mother and His brothers were standing on the  
*Jesus desire* edge of the crowd desiring to speak to Him. So 47  
*to speak to* some one told Him,

*Him* 'Your mother and your brothers are standing  
outside, and desire to speak to you.'

'Who is my mother?' He said to the man; 'and who are 48  
my brothers?'

And pointing to His disciples He added; 49

'See here are my mother and my brothers. To obey my 50  
Father who is in heaven—that is to be my brother and my  
sister and my mother.'

*A Series of* That same day Jesus had left the house and 1 13  
*Parables.* was sitting on the shore of the Lake, when a

'The Sower' vast multitude of people crowded round Him. 2  
He therefore went on board a boat and sat  
there, while all the people stood on the shore. He then spoke 3  
many things to them in parables.

'A sower went out,' He said, 'to sow. As he sowed some 4  
of the seed fell by the way-side, and the birds came and  
pecked it up. Some fell on rocky ground, where it had but 5  
scanty soil. It quickly showed itself above ground, because  
it had no depth of earth; but when the sun was risen, it was 6  
scorched by the heat, and through having no root it withered  
up. Some fell among the thorns; but the thorns sprang up 7  
and stifled it. But a portion fell upon good ground and gave 8  
a return, some a hundred for one, some sixty, some thirty.  
Listen, every one who has ears!' 9

*Why Jesus  
taught in  
Parables*

And His disciples came and asked Him, 10  
'Why do you speak to them in parables?'  
'Because,' He replied, 'while to you it is 11  
granted to know the secrets of the Kingdom of  
heaven, to them it is not. For whoever has, to him more shall 12  
be given, and he shall have abundance; but whoever has not,  
from him even what he has shall be taken away. I speak to 13  
them in parables for this reason, that while looking they do  
not see, and while hearing they neither hear nor understand.  
And in regard to them the prophecy of Isaiah is being fulfilled: 14

"YOU WILL HEAR AND HEAR AND BY NO MEANS UNDERSTAND,  
AND YOU WILL LOOK AND LOOK AND BY NO MEANS SEE.  
FOR THIS PEOPLE'S MIND IS STUPEFIED, 15  
THEIR HEARING HAS BECOME DULL,  
AND THEIR EYES HAVE CLOSED;  
LEST THEY SHOULD EVER SEE WITH THEIR EYES,  
AND HEAR WITH THEIR EARS,  
AND UNDERSTAND WITH THEIR MINDS,  
AND TURN BACK,

SO THAT I MIGHT HEAL THEM" (Isa. vi. 9, 10).  
'But as for you, blessed are your eyes, for they see, and 16  
your ears, for they hear. For I tell you in truth that many 17  
Prophets and holy men have longed to see the sights you see,

and have not seen them, and to hear the words you hear, and have not heard them.

*'The Sower' explained* 'To you then I will explain the parable of the Sower. When a man hears the word concerning the Kingdom and does not understand it, the evil one comes and catches away what has been sown in his heart. This is he who received the seed by the road-side. He who received the seed on rocky ground is the man who hears the word and immediately receives it with joy. It has struck no root, however, within him. He continues for a time, but when suffering comes or persecution because of the word, he at once turns against it. He who received the seed among the thorns is the man who hears the word, but the cares of the present age and the delusion of riches quite stifle the word, and it becomes unfruitful. But he who received the seed on good ground is he who hears and understands. Such hearers give a return, and yield one a hundred, another sixty, another thirty fold.'

*'The Wheat and the Darnel'* Another parable He put before them. 'The Kingdom of heaven,' He said, 'may be compared to a man who has sown good seed in his field; but during the night his enemy comes, and over the first seed he sows darnel among the wheat, and goes away. When the blade shoots up and the grain is formed, then appears the darnel also.'

'So the farmer's men come and ask him, "Master, was it not good seed that you sowed on your land? Where then does the darnel come from?"'

'Some enemy has done this,' he said.

'Shall we go and collect it?' the men inquire.

'No,' he replied, 'for fear that while collecting the darnel you should at the same time root up the wheat with it. Leave both to grow together until the harvest, and at harvest-time I will direct the reapers to collect the darnel first and make it up into bundles to burn, but to bring all the wheat into my barn.'

Another parable He put before them.

*'The Mustard Seed'* 'The Kingdom of heaven,' He said, 'is like a mustard-seed, which a man takes and sows in his ground. It is the smallest of all seeds, and yet when full-grown it is larger than any herb and forms a tree, so that the birds come and lodge in its branches.'

*'The Yeast'* Another parable He spoke to them. 'The Kingdom of heaven,' He said, 'is like

yeast which a woman takes and buries in three measures of flour, for it to work there till the whole is leavened.'

All this Jesus spoke to the people in parables, and except 34 in parables He spoke nothing to them, in fulfilment of the 35 saying of the Prophet,

• 'I WILL OPEN MY MOUTH IN PARABLES:

I WILL UTTER THINGS KEPT HIDDEN SINCE THE CREATION OF ALL THINGS' (Ps. lxxviii. 2).

'The Wheat' When He had dismissed the people and had 36  
'and the' returned to the house, His disciples came to  
'Darnel' Him with the request,  
'explained' 'Explain to us the parable of the darnel sown in the field.'

'The sower of the good seed,' He replied, 'is the Son of 37 Man; the field is the world; the good seed—these are the 38 sons of the Kingdom; the darnel, the sons of the Evil one. The enemy who sowed the darnel is the Devil; the harvest 39 is the close of the age; the reapers are the angels. As then 40 the darnel is collected together and burnt up with fire, so will it be at the close of the age. The Son of Man will com- 41 mission His angels, and they will gather out of His Kingdom all causes of sin and all who violate His laws; and these they 42 will throw into the fiery furnace. There will be the weeping and the gnashing of teeth. Then will the righteous shine 43 out like the sun in their Father's Kingdom. Listen, every one who has ears!'

'The' 'The Kingdom of heaven is like treasure 44  
'Treasure' buried in the field, which a man finds, but buries again, and, in his joy about it, goes and sells all he has and buys that piece of ground.

'The Pearl' 'Again the Kingdom of heaven is like a 45  
'jewel merchant who is in quest of choice pearls. He finds one most costly pearl; he goes away, and though 46 it costs all he has, he buys it.'

'The' 'Again the Kingdom of heaven is like a 47  
'Draw-net' draw-net let down into the sea, which encloses fish of all sorts. When it is full, they haul it 48 up on the beach, and sit down and collect the good fish in baskets, while the worthless they throw away. So will it 49 be at the close of the age. The angels will go forth and separate the wicked from among the righteous, and will 50 throw them into the fiery furnace. There will be the weeping and the gnashing of teeth.'

• 'Have you understood all this?' He asked.

51

'Yes,' they said.



'Then remember,' He said, 'that every Scribe well trained 52  
for the Kingdom of Heaven is like a householder who brings  
out of his storehouse new things and old.'

*A Visit to  
Nazareth*

Jesus concluded this series of parables and 53  
then departed. And He came into His own 54  
country and proceeded to teach in their syna-  
gogue, so that they were filled with astonishment and  
exclaimed,

'Where did he obtain such wisdom, and these wondrous  
powers? Is not this the carpenter's son? Is not his mother 55  
called Mary? And are not his brothers, James, Joseph,  
Simon and Judah? And his sisters—are they not all living 56  
here among us? Where then did he get all this?'

So they turned against Him.

57

But Jesus said to them,  
'There is no prophet left without honour except in his  
own country and among his own family.'

And He performed but few mighty deeds there because 58  
of their want of faith.

*The Murder  
of John the  
Baptist*

About that time Herod the Tetrarch heard 1 14  
of the fame of Jesus, and he said to his courtiers, 2  
'This is John the Baptist: he has come back  
to life; and that is why these miraculous  
Powers are working in him.'

For Herod had arrested John, and had put him in chains 3  
and imprisoned him, for the sake of Herodias (his brother  
Philip's wife), because John would say to him, 4

'It is not lawful for you to have her.'

And he would have liked to put him to death, but was 5  
afraid of the people, because they regarded John as a Prophet.  
But when Herod's birthday came, the daughter of Herodias 6  
danced before all the company, and so pleased Herod that 7  
with an oath he promised to give her whatever she asked. So 8  
she, instigated by her mother, said,

'Give me here on a dish the head of John the Baptist.'

The king was deeply vexed, yet because of his repeated 9  
oath and of the guests at his table he ordered it to be given  
her, and he sent and beheaded John in the prison. The head 10  
was brought on a dish and given to the young girl, and she 11  
took it to her mother. Then John's disciples went and 12  
removed the body and buried it, and came and informed  
Jesus.

5000  
*People fed*

Upon receiving these tidings, Jesus went 13  
away by boat to an uninhabited and secluded  
district; but the people heard of it and followed

Him in crowds from the towns by land. So Jesus left the 14  
boat and saw an immense multitude, and felt compassion  
for them, and cured those of them who were out of health.  
But when evening was come, the disciples came to Him, and 15  
said,

• This is an uninhabited place, and the best of the day is  
now gone; send the people away to go into the villages and  
buy something to eat.

• They need not go away,' replied Jesus; 'you yourselves 16  
must give them something to eat.'

• We have nothing here,' they said, 'but five loaves and 17  
a couple of fish.'

• Bring them here to me,' He said, and He told all the 18, 19  
people to sit down on the grass.

Then He took the five loaves and the two fish, and after  
looking up to heaven and blessing them, He broke up the  
loaves and gave them to the disciples, and the disciples  
distributed them to the people. So all ate, and were fully  
satisfied. The broken portions that remained over they 20  
gathered up, filling twelve baskets. Those who had eaten 21  
were about five thousand adult men, without reckoning  
women and children.

*Jesus prays in Solitude* Immediately afterwards He made the dis- 22  
ciples go on board the boat and cross to the  
opposite shore, leaving Him to dismiss the  
people. When He had done this, He climbed the hill to pray 23  
in solitude. Night came on, and He was there alone. Mean- 24  
while the boat was far out on the Lake, buffeted and tossed  
by the waves, the wind being adverse.

*He walks on the Lake* But towards daybreak He went to them, 25  
walking over the waves. When the disciples 26  
saw Him walking on the waves, they were  
greatly alarmed.

• It is a ghost,' they exclaimed, and they cried out with terror.  
But instantly Jesus spoke to them, and said, 27

• There is no danger; it is I; do not be afraid.'  
• Master,' answered Peter, 'if it is you, bid me come to 28  
you upon the water.'

• Come,' said Jesus. 29

Then Peter climbed down from the boat and walked upon  
the water to go to Him. But when he felt the wind he grew 30  
frightened, and beginning to sink he cried out,

• Master, save me.'  
• Instantly Jesus stretched out His hand and caught hold 31  
of him, saying to him,



body? But the things that come out of the mouth proceed 18  
from the heart, and it is these that defile the man. For out 19  
of the heart proceed wicked scheming, murder, adultery,  
fornication, theft, perjury, slander. These are the things 20  
which make a man unclean; but eating with unwashed hands  
does not make unclean.

*A Gentile Girl cured* Leaving that place, Jesus withdrew into 21  
the neighbourhood of Tyre and Sidon. Here  
a Canaanitish woman of the district came out 22  
and kept crying—

‘Master, Son of David, pity me; my daughter is cruelly  
harassed by a demon.’

But He answered her not a word. Then the disciples 23  
came up, and begged Him, saying,

‘Send her away, because she keeps crying behind us.’

‘I have only been sent to the lost sheep of the house of 24  
Israel,’ He replied.

Then she came and threw herself at His feet and entreated 25  
Him.

‘Master, help me,’ she said.

‘It is not right,’ He said, ‘to take the children’s bread and 26  
throw it to the dogs.’

‘Be it so, Master,’ she said, ‘for even the dogs eat the 27  
scraps which fall from their masters’ tables.’

‘O woman,’ replied Jesus, ‘great is your faith: be it done 28  
to you as you desire.’

And from that moment her daughter was restored to health.

*Many other Cures* Moving from that district Jesus went along 29  
by the Lake of Galilee; and ascending the  
hill, He sat there. And great crowds came to 30  
Him, bringing with them those who were crippled, blind,  
dumb, or maimed, and many besides, and they hastened to  
lay them at His feet. And He cured them, so that the people 31  
were amazed to see the dumb speaking, the maimed with  
their hands perfect, the lame walking, and the blind seeing;  
and they gave the glory to the God of Israel.

Then Jesus called His disciples to Him and 32  
4000 said,

*People fed* ‘My heart yearns over this mass of people,  
for it is now the third day that they have been with me and  
they have nothing to eat. I am unwilling to send them away  
hungry, lest they should faint on the road.’

‘Where can we,’ asked the disciples, ‘get bread enough 33  
in this remote place to satisfy so vast a multitude?’

‘How many loaves have you?’ Jesus asked. 34



'Seven,' they said, 'and a few small fish.'

So He bade all the people sit down on the ground, and 35  
He took the seven loaves and the fish, and after giving thanks 36  
He broke them and then distributed them to the disciples,  
and they to the people. And they all ate and were satisfied. 37  
The broken portions that remained over they took up—  
seven full baskets. Those who ate were 4000 men, without 38  
reckoning women and children.

He then dismissed the people, went on board the boat, 39  
and came into the district of Magadan.

Now the Pharisees and Sadducees came 1 16  
*A Sign from* to Him; and, to make trial of Him, they asked  
*Heaven* Him to show them a sign from heaven. He 2

replied,

[ 'In the evening you say, "It will be fine weather, for the  
sky is red;" and in the morning, "It will be rough weather 3  
to-day, for the sky is red and murky." You learn how to  
distinguish the aspect of the sky, but the signs of the times  
you cannot.] A wicked and apostate generation are eager 4  
for a sign; but none shall be given to them except the sign  
of Jonah.'

And He left them and went away.

When the disciples arrived at the other side 5  
*The Leaven* of the Lake, they found that they had forgotten  
*of the* to bring any bread; and when Jesus said to them, 6  
*Pharisees and* 'See to it and beware of the leaven of the  
*Sadducees* Pharisees and Sadducees,' they reasoned with 7  
one another and remarked,

'We have not brought any bread.'

Jesus perceived this and said,

'What is this discussion among you, you men of little 8  
faith, about having no bread? Do you not yet understand? 9  
nor even remember the 5000 men and the five loaves, and  
how many basketfuls you carried away, nor the 4000 and 10  
the seven loaves, and how many hampers you carried away?  
How is it you do not understand that it was not about 11  
bread that I spoke to you? But beware of the leaven of the  
Pharisees and Sadducees.'

Then they perceived that He had not warned them against 12  
leaven, but against the teaching of the Pharisees and Sadducees.

*Peter* When He arrived in the neighbourhood of 13  
*confesses* Caesarea Philippi, Jesus questioned His  
*Jesus to be* disciples.  
*the Christ* 'Who do people say that the Son of Man 14  
is?' He asked.

'Some say John the Baptist,' they replied; 'others Elijah; 14  
others Jeremiah or one of the Prophets.'

'But you, who do you say that I am?' He asked again. 15

'You,' replied Simon Peter, 'are the Christ, the Son of 16  
the living God.'

'Blessed are you, Simon Bar-Jonah,' said Jesus, 'for 17  
mere human nature has not revealed this to you, but my  
Father in heaven. And I tell you that you are Peter, and 18  
that upon this Rock I will build my Church, and the might  
of Hades shall not triumph over it. I will give you the keys 19  
of the Kingdom of heaven; and whatever you bind on  
earth shall remain bound in heaven, and whatever you loose  
on earth shall remain loosed in heaven.'

Then He instructed His disciples to tell no one that He 20  
was the Christ.

*Jesus predicts His own Death and Resurrection* From this time Jesus began to explain to 21  
His disciples that He must go to Jerusalem, and suffer much cruelty from the Elders and  
the High Priests and the Scribes, and be put to death, and on the third day be raised to life  
again. Then Peter took Him aside and began 22  
to remonstrate with Him.

'Master,' he said, 'God forbid; this shall not be your lot.'

But He turned and said to Peter,

'Get behind me, Satan; you are a hindrance to me, because 23  
your thoughts are not God's thoughts, but men's.'

*Self-renunciation the Way to Life* Then Jesus said to His disciples, 24  
'If any one wishes to follow me, let him  
renounce self and take up his cross, and so be  
my follower. For whoever desires to save his 25  
life shall lose it, and whoever loses his life for my sake shall  
find it. Why, what benefit will it be to a man if he gains the 26  
whole world but forfeits his life? Or what shall a man give to  
buy back his life? For the Son of Man is to come in the 27  
glory of His Father with His angels, and then will He requite 28  
every man according to his actions. I tell you in truth that  
some of those who are standing here will not taste death till  
they have seen the Son of Man coming in His Kingdom.'

*The Transfiguration* Six days later, Jesus took with Him Peter 1 17  
and the brothers James and John, and brought  
them up a high mountain to a solitary place.  
There in their presence His form underwent a change; His 2  
face shone like the sun, and His raiment became as white as  
the light. And suddenly Moses and Elijah appeared to them 3  
conversing with Him.

Then Peter said to Jesus,

'Master, it is well for us to be here. If you approve, I will put up three tents here, one for you, one for Moses, and one for Elijah.'

He was still speaking when a luminous cloud spread over them; and a voice was heard from within the cloud, which said,

'This is My Son, the Beloved, in whom is My delight. Listen to Him.'

On hearing this voice, the disciples fell on their faces and were filled with terror. But Jesus came and touched them, and said,

'Rise and have no fear.'

So they looked up, and saw no one but Jesus.

As they were descending the mountain, Jesus laid a command upon them.

'Tell no one,' He said, 'of the sight you have seen till the Son of Man has risen from the dead.'

*The Coming of Elijah* 'Why then,' asked the disciples, 'do the 10 Scribes say that Elijah must first come?'

'Elijah was indeed to come,' He replied, 'and would reform everything. But I tell you that he has 11 already come, and they did not recognize him, but dealt with him as they chose. And the Son of Man is about to be treated by them in a similar way.'

Then it dawned upon the disciples that it was John the 12 Baptist about whom He had spoken to them.

*Cure of an Epileptic* When they returned to the people, there 14 came to Him a man who fell on his knees before Him and besought Him.

'Master,' he said, 'have pity on my son, for he is an 15 epileptic and suffers badly. Often he falls into the fire and often into the water. I brought him to your disciples, and 16 they were not able to cure him.'

'O unbelieving and perverse generation!' replied Jesus; 17 'how long shall I be with you? how long must I bear with you? Bring him to me.'

Then Jesus rebuked the demon, and it came out and 18 left him; and the boy was cured from that moment.

*The Power of Faith* Then the disciples came to Jesus privately 19 and asked Him,

'Why could not we expel the demon?'

'Because your faith is so small,' He replied; 'for I declare 20 to you in truth that if you have faith like a mustard-seed, you shall say to this mountain, "Remove from this place to

that," and it will remove; and nothing shall be impossible to you." [But an evil spirit of this kind is only driven out by 21 prayer and fasting.]

As they were travelling about in Galilee, Jesus said to 22 them,

*Jesus again predicts His own Death and Resurrection* "The Son of Man is about to be betrayed into the hands of men; they will put Him to death, 23 but on the third day He will be raised to life again."

And they were exceedingly distressed.  
*He pays the Temple Tax* After their arrival at Capernaum the collectors 24 of the half-shekel came and asked Peter,

'Does not your Teacher pay the half-shekel?'

'Yes,' he replied, and then went into the house. 25

But before he spoke a word Jesus said,

'What think you, Simon? From whom do this world's kings receive customs or capitation tax? from their own children, or from others?'

'From others,' he replied. 26

'Then the children go free,' said Jesus. 'However, lest 27 we offend them, go and throw a hook into the Lake, and take the first fish that comes up. When you open its mouth, you will find a shekel in it: bring that coin and give it to them for yourself and me.'

Just then the disciples came to Jesus and 1 18  
*A Lesson in Humility* asked,

'Who ranks higher than others in the Kingdom of heaven?'

So He called a young child to Him, and placing him in 2 the midst of them, said, 3

'In truth I tell you that unless you turn and become like little children, you will in no case be admitted into the Kingdom of heaven. Whoever therefore shall humble himself as this young child, is the one who is greatest in the Kingdom of heaven. And whoever for my sake receives one 5 young child such as this, receives me. But whoever shall 6 occasion the fall of one of these little ones who believe in me, it would be better for him to have a millstone hung round his neck and to be drowned in the depths of the sea.

*Stones of Stumbling* 'Woe to the world because of causes of 7 stumbling! They cannot but occur, but woe to the man through whom such cause does occur! If your hand or your foot is causing you to fall, cut 8 it off and away with it. It is better for you to enter crippled in hand or foot into Life than possessing two sound hands or



feet to be thrown into the fire eternal. And if your eye is causing you to fall, tear it out and away with it; it is better for you to enter with only one eye into Life than possessing two eyes to be thrown into the Gehenna of fire.

*'Despise no one.'* *The straying Sheep* Beware of despising one of these little ones, for I tell you that in heaven their angels continually behold the face of my Father who is in heaven. What do you yourselves think? Suppose a man has a hundred sheep and one

of them strays away, will he not leave the ninety-nine on the hills and go and look for the stray one? And if he succeeds in finding it, in truth I tell you that he rejoices over it more than he does over the ninety-nine that have not gone astray. Just so it is the will of your Father in heaven that not one of these little ones should be lost.

*How to treat a sinning Brother* If your brother acts wrongly towards you, go and point out his fault to him when only you and he are there. If he listens to you, you have gained your brother. But if he will not

listen to you, go again, and ask one or two to come with you, that every word may be confirmed by two or three witnesses. If he refuses to hear them, appeal to the church; and if he refuses to hear even the church, regard him just as you regard a heathen or a tax-gatherer. I in truth tell you all that whatever you bind on earth will in heaven remain bound, and whatever you loose on earth will in heaven remain loosed. I also in truth tell you that if two of you here on earth agree together concerning anything that they shall ask, the prayer shall be granted by my Father who is in heaven. For where there are two or three assembled in my name, there am I in the midst of them.

*How often must we forgive* At this point Peter came to Him with the question,

*'Master, how often shall my brother act wrongly towards me and I forgive him? seven times?'*

*'I do not say seven times,'* answered Jesus, *'but seventy times seven.'*

*The unmerciful Servant*

*'For this reason the Kingdom of heaven may be compared to a king who determined to have a settlement of accounts with his servants. But as soon as he began the settlement, one was brought before him who owed 10,000 talents, and was unable to pay. So his master ordered that he and his wife and children and everything that he had should be*

sold, and payment be made. The servant therefore falling 26  
down, prostrated himself at his feet and entreated him.

"Only give me time," he said, "and I will pay you the whole."

Whereupon his master, touched with compassion, set 27  
him free and forgave him the debt. But no sooner had that  
servant gone out, than he met with one of his fellow servants  
who owed him 100 shillings; and seizing him by the throat  
and nearly strangling him he exclaimed,

"Pay me all you owe."

His fellow servant therefore fell at his feet and entreated 29  
him:

"Only give me time," he said, "and I will pay you."

He would not, however, but went and threw him into 30  
prison until he should pay what was due. His fellow servants, 31  
therefore, seeing what had happened, were exceedingly angry;  
and they came and told their master all that had happened.

At once his master called him and said, 32

"Wicked servant, I forgave you all that debt, because  
you entreated me: ought not you also to have had pity on 33  
your fellow servant, just as I had pity on you?"

So his master, greatly incensed, handed him over to the 34  
gaolers until he should pay all he owed him.

"In the same way my Heavenly Father will deal with you 35  
all, if you do not from the heart each one forgive his  
brother."

*Jesus  
leaves  
Galilee*

When Jesus had finished these sayings, He 1 19  
removed from Galilee and came into that part  
of Judaea which lay beyond the Jordan. And 2  
a vast multitude followed Him, and He cured

them there.

*A Question  
about  
Divorce*

Then came some of the Pharisees to Him 3  
to put Him to the proof by the question,

"Has a man a right to divorce his wife for  
any sort of reason?"

"Have you not read," He replied, "that He who made 4  
them "MADE THEM" from the beginning "MALE AND FEMALE"  
(Gen. i. 27), and said, "FOR THIS REASON A MAN SHALL LEAVE 5  
HIS FATHER AND MOTHER AND CLING TO HIS WIFE, AND THE  
TWO SHALL BE ONE"? (Gen. ii. 24). Thus they are no longer 6  
two, but one. What therefore God has joined together, let  
not man separate."

"Why then," said they, "did Moses command the husband 7  
to give her a written notice of divorce, and send her away?"  
(Deut. xxiv. 1).

'Moses,' He replied, 'in consideration of your stubborn hearts permitted you to put away your wives, but it was not so from the beginning. I tell you that whoever divorces his wife for any reason except her unchastity, and marries another woman, commits adultery.'

'If this is a man's position in regard to his wife,' said the 10 disciples to Him, 'it is better not to marry.'

'It is not every man,' He replied, 'who can receive this 11 teaching, but only those on whom the grace has been bestowed. There are men who from their birth have been 12 disabled from marriage, others who have been so disabled by men, and others who have disabled themselves for the sake of the Kingdom of heaven. He who is able to receive this, let him receive it.'

*Little Children welcomed and blessed* Then young children were brought to Him 13, that He should put His hands on them and pray; but, the disciples interfered. Jesus however said, 14

'Let the little children come to me, and do not hinder them; for it is to those who are childlike that the Kingdom of heaven belongs.'

So He laid His hands upon them and went away. 15

*Eternal Life* 'Teacher,' said one man, coming up to Him, 16 'what good thing shall I do in order to win the Life Eternal?'

'Why do you ask me,' He replied, 'about the thing that 17 is good? There is One who is truly good. But if you desire to enter into Life, keep the Commandments.'

'Which Commandments?' he asked. 18

Jesus answered,

"THOU SHALT NOT KILL"; "THOU SHALT NOT COMMIT ADULTERY"; "THOU SHALT NOT STEAL"; "THOU SHALT NOT LIE IN GIVING EVIDENCE"; "HONOUR THY FATHER AND 19 MOTHER" (Exod. xx. 12-16; Deut. v. 16-20); and "THOU SHALT LOVE THY NEIGHBOUR AS MUCH AS THYSELF" (Lev. xix. 18).

'All of these,' said the young man, 'I have carefully 20 obeyed. What do I still lack?'

'If you desire to be perfect,' replied Jesus, 'go and sell all 21 that you have, and give to the poor, and you shall have wealth in heaven; and come and follow me.'

On hearing these words the young man went away sad; 22 for he had much property.

So Jesus said to His disciples, 23

'I tell you in truth that it will be hard for a rich man to

*The Dangers of Wealth* enter the Kingdom of heaven. Yes, I tell you, 24  
it is easier for a camel to go through the eye  
of a needle than for a rich man to enter the  
Kingdom of God.

These words utterly amazed the disciples, and they asked, 25  
‘Who then can be saved?’

Jesus looked at them and said, 26  
‘With men this is impossible, but with God everything is  
possible.’

*Self-sacrifice for Christ enriches* Then Peter said to Jesus, 27  
‘See, we have given up everything and  
followed you; what then shall be our reward?’

‘I tell you in truth,’ replied Jesus, ‘that in the 28  
New Creation, when the Son of Man has taken His seat on  
His glorious throne, all of you who have followed me shall  
also sit on twelve thrones and judge the twelve tribes of Israel.  
And whoever has forsaken houses, or brothers or sisters, or 29  
father or mother, or children or lands, for my sake, shall  
receive many times as much and shall have as his inheritance  
eternal Life.

‘But many who are now first shall be last, and many who 30  
are now last shall be first.

‘The Vineyard Labourers’ ‘For the Kingdom of heaven is like the 1 20  
owner of an estate who went out early in the  
morning to hire men to work in his vineyard,  
and having made an agreement with them for 2  
a shilling a day, sent them into his vineyard. Going out about 3  
nine o’clock he saw others loitering in the market-place. To 4  
these also he said,

“‘You also, go into the vineyard, and whatever is right  
I will give you.”

‘So they went. Again about twelve, and about three 5  
o’clock, he went out and did the same. And going out about 6  
five o’clock he found others loitering, and he asked them,

“‘Why have you been standing here all day long, doing  
nothing?’”

“‘Because no one has hired us,” they replied. 7

“‘You also, go into the vineyard,” he said.

‘When evening came, the owner of the vineyard said to his 8  
steward,

“‘Call the men and pay them their wages. Begin with the  
last set and finish with the first.”

‘When those came who had begun at five o’clock, they 9  
received a shilling apiece; and when the first came, they 10  
expected to get more, but they also each got the shilling.



So when they had received it, they grumbled against the 11 employer, saying,

"These who came last have done only one hour's work, 12 and you have put them on a level with us who have worked the whole day and have borne the scorching heat."

"My friend," he answered to one of them, "I am doing 13 you no injustice. Did you not agree with me for a shilling? Take your money and go. I choose to give this last comer 14 just as much as I give you. Have I not a right to do what I 15 choose with my own property? Or are you envious because I am generous?"

"So the last shall be first, and the first last." 16

*Jesus a third time predicts* Jesus was now going up to Jerusalem, and 17 He took the twelve disciples aside by themselves,

*His Death and Resur-* and on the way He said to them,

*rection* "We are going up to Jerusalem, and there 18 the Son of Man shall be betrayed to the High Priests and Scribes. They shall condemn Him to death, and 19 hand Him over to the Gentiles to be mocked and scourged and crucified; and on the third day He shall be raised to life."

Then the mother of the sons of Zebedee 20 *Preeminence in the Kingdom* came to Him with her sons, and knelt before Him to make a request of Him.

"What is it you desire?" He asked. 21

"Command," she replied, "that these my two sons may sit one at your right hand and one at your left in your Kingdom."

"You know not what you are asking," said Jesus; "can you 22 drink out of the cup from which I am about to drink?"

"We can," they replied.

"You shall drink out of my cup," He said, "but a seat at 23 my right hand or at my left it is not mine to give, but it belongs to those for whom it has been reserved by my Father."

The other ten heard of this, and their indignation was 24 aroused against the two brothers. But Jesus 25 *Humble Service is true Greatness* called them to Him, and said,

"You know that the rulers of the Gentiles 26 lord it over them, and their great men exercise authority over them. Not so shall it be among you; but whoever desires to be great among you must be your servant, and whoever desires to be first among you must be your 27 bondservant; just as the Son of Man came not to be served 28 but to serve, and to give His life as the redemption-price for many."



*Two blind  
Men receive  
Sight*

As they were leaving Jericho, with an immense 29  
crowd following Him, two blind men sitting 30  
by the roadside heard that it was Jesus who was  
passing by, and cried aloud,

'Master, Son of David, pity us.'

The people angrily tried to silence them, but they cried all 31  
the louder.

'Master, Son of David, pity us,' they said.

So Jesus stood still and summoned them.

32

'What shall I do for you?' He asked.

'Master, let our eyes be opened,' they replied.

33

Moved with compassion, Jesus touched their eyes, and 34  
immediately they regained their sight and followed Him.

*An Ass and  
its Colt are  
borrowed*

When they were come near Jerusalem and 1 21

had arrived at Bethphage and the Mount of  
Olives, Jesus sent two of the disciples on in  
front, saying to them,

2

'Go to the village you see facing you, and at once you  
will find a she-ass tied up and a colt with it. Untie it and  
bring them to me. And if any one says anything to you, 3  
say, "The Master needs them," and he will at once send  
them.'

This took place in order that the Prophet's prediction 4  
might be fulfilled:

'TELL THE DAUGHTER OF ZION,

5

"SEE, THY KING IS COMING TO THEE,

GENTLE, AND MOUNTED ON AN ASS,

ON A COLT THE FOAL OF A BEAST OF BURDEN"'

(Isa. lxii. 11; Zech. ix. 9).

*Jesus rides  
into  
Jerusalem*

So the disciples went and did as Jesus had 6  
instructed them: they brought the she-ass and 7  
the foal, and threw their outer garments on  
them. So He sat thereon; and most of the  
crowd kept spreading their garments along the road, while 8  
others cut branches from the trees and carpeted the road  
with them, and the multitudes—some of the people pre- 9  
ceding Him, and some following—sang aloud,

'HOSANNA TO THE SON OF DAVID !

BLESSED BE HE WHO COMES IN THE LORD'S NAME !

HOSANNA IN THE HIGHEST !' (Ps. cxviii. 25, 26).

When He entered Jerusalem, the whole city was thrown 10  
into commotion, every one inquiring,

'Who is this ?'

—This is Jesus, the Prophet, from Nazareth in Galilee,' 11  
replied the crowds.

*The Dealers driven from the Temple* Entering the Temple, Jesus drove out all 12 who were buying and selling there, and overturned the money-changers' tables and the seats of the dove-dealers.

'It is written,' He said, "'MY HOUSE SHALL BE CALLED THE HOUSE OF PRAYER" (Isa. lvi. 7), but you are making it a ROBBERS' CAVE' (Jer. vii. 11).

And the blind and the lame came to Him in the Temple, 14 and He cured them.

But when the High Priests and the Scribes saw the wonderful 15 things that He had done and the children who were crying aloud in the Temple, 'HOSANNA TO THE SON OF DAVID,' they were filled with indignation.

'Do you hear,' they asked Him, 'what these children are 16 saying?'

'Yes,' He replied; 'have you never read, "OUT OF THE MOUTHS OF INFANTS AND OF BABES AT THE BREAST THOU HAST PERFECTED PRAISE"?' (Ps. viii. 2).

So He left them and went out of the city to Bethany and 17 passed the night there.

*A Fig-tree cursed* Early in the morning as He was on His way 18 to return to the city He was hungry, and seeing a fig-tree on the road-side He went up 19 to it, but found nothing on it but leaves.

'On you,' He said, 'no fruit shall ever again grow.'

And immediately the fig-tree withered away.

When the disciples saw it they exclaimed in astonishment, 20

'How in a moment the fig-tree has withered away!'

'I tell you in truth,' said Jesus, 'that if you have faith and 21 waver not, you shall not only perform such a miracle as this of the fig-tree, but even if you say to this mountain, "Arise, and hurl yourself into the sea," it shall be done; and every- 22 thing, whatever it be, that you ask for in your prayers, if you have faith, you shall obtain.'

*The Leaders of the People silenced Him,* He entered the Temple; and while He 23 was teaching, the High Priests and the Elders of the people came to Him and asked

'By what authority are you doing these things? and who gave you this authority?'

'I also will put a question to you,' replied Jesus, 'and if 24 you answer me, I in turn will tell you by what authority I do these things. John's baptism, whence was it?—was it from 25 heaven or from men?'

So they debated the matter among themselves.

'If we say "from heaven," they argued, 'he will say, "Why then did you not believe him?" and if we say "from men" we have the people to fear, for they all hold John to have been a Prophet.'

So they answered Jesus,

27

'We do not know.'

'Nor do I tell you,' He replied, 'by what authority I do these things.'

*Disobedience:* 'But give me your judgment. There was a 28  
*apparent* man who had two sons. He came to the first of  
*and real* them, and said,

"My son, go and work in the vineyard to-day."

"I will not," he replied.

29

'But afterwards he was sorry, and went. He came to the 30 second and spoke in the same manner. His answer was,

"I will go, Sir."

'But he did not go. Which of the two did as his father 31 desired?'

'The first,' they said.

'I tell you,' replied Jesus, 'that the tax-gatherers and the harlots are entering the Kingdom of God in front of you. For John came to you and kept to the path of righteousness, 32 and you put no faith in him: the tax-gatherers and the harlots did put faith in him, and you, though you saw this did not even repent afterwards and believe him.

'*The wicked* 'Listen to another parable. There was a 33  
*Vine-* householder who planted a vineyard, made a  
*dressers* fence round it, dug a wine-tank in it, and built a watchtower; then let the place to vine-dressers, and went abroad. When vintage-time approached, he sent 34 his servants to the vine-dressers to receive his share of the grapes; but the vine-dressers seized the servants, and one 35 they cruelly beat, one they killed, one they pelted with stones. Again he sent another party of servants more numerous than 36 the first; and these they treated in the same manner. Later 37 still he sent to them his son, saying,

"They will respect my son."

'But the vine-dressers, when they saw the son said to one 38 another,

"Here is the heir: come, let us kill him and get his inheritance."

'So they seized him, flung him out of the vineyard, and 39 killed him. When then the owner of the vineyard comes, 40 what will he do to those vine-dressers?'

‘He will put the wretches to a wretched death,’ was the 41  
reply, ‘and will entrust the vineyard to other vine-dressers,  
who will render the produce to him at the vintage season.’

‘Have you never read in the Scriptures,’ said Jesus, 42

“THE STONE WHICH THE BUILDERS REJECTED

HAS BECOME THE CORNERSTONE:

THIS CAME FROM THE LORD,

AND IT IS WONDERFUL IN OUR EYES”?

(Ps. cxviii. 22, 23).

‘That, I tell you, is the reason why the Kingdom of God 43  
will be taken away from you, and given to a nation producing  
the fruits of it. He who falls on this stone will be severely 44  
hurt; but he on whom it falls will be utterly crushed.’

After listening to His parables the High Priests and the 45  
Pharisees perceived that He was speaking about them; but  
though they were eager to lay hands upon Him, they were 46  
afraid of the people, for by them He was regarded as a  
Prophet.

Again Jesus spoke to them in parables. 1 22

*The King's  
Wedding  
Feast*

‘The Kingdom of heaven,’ He said, ‘may be 2  
compared to a king who celebrated the marriage  
of his son, and sent his servants to call the 3

invited guests to the wedding feast, but they were unwilling  
to come.

‘Again he sent other servants with a message to those 4  
who were invited.

“My banquet is now ready,” he said, “my bullocks and  
fat cattle are killed, and every preparation is made: come  
to the wedding.”

‘They however gave no heed, but went, one to his home 5  
in the country, another to his business; and the rest seized 6  
the king’s servants, maltreated them, and murdered them.  
So the king’s anger was stirred, and he sent his troops and 7  
destroyed those murderers and burnt their city. Then he 8  
said to his servants,

“The wedding banquet is ready, but those who were  
invited were unworthy of it. Go out therefore to the byways, 9  
and invite everybody you meet to the wedding.”

‘So they went out into the roads and gathered together 10  
all they could find, both bad and good, and the banqueting-  
hall was filled with guests.

‘Now the king came in to see the guests; and among 11  
them he noticed one who was not wearing a wedding robe.

“My friend,” he said, “how is it that you came in here 12  
without a wedding robe?”



'The man was speechless. Then the king said to the 13 servants.

"Bind him hand and foot and fling him into the darkness outside: there will be the weeping and the gnashing of teeth."

'For there are many called, but few chosen.'

14

*A Question about Tribute* Then the Pharisees went and consulted 15 together how they might entrap Him in His talk. So they sent to Him their disciples to- 16 gether with the Herodians; who said,

'Rabbi, we know that you are truthful and that you truly teach God's Way; and you pay no special regard to any one, since you do not consider men's outward appearance. Give us your judgement therefore: is it allowable for us 17 to pay a poll-tax to Caesar, or not?'

Perceiving their wickedness, Jesus replied, 18

'Why are you hypocrites trying to ensnare me? Show me 19 the tribute coin.'

So they brought Him a shilling.

'Whose likeness and inscription,' He asked, 'is this?' 20

'Caesar's,' they replied. 21

'Pay therefore,' He rejoined, 'what is Caesar's to Caesar; and what is God's to God.'

They heard this, and were astonished; then left Him, and 22 went their way.

*A Question about the Resurrection* On the same day a party of Sadducees came 23 to Him, contending that there is no resurrection. And they put this case to Him.

'Rabbi,' they said, 'Moses enjoined, "If a 24 MAN DIE CHILDLESS, HIS BROTHER SHALL MARRY HIS WIDOW, AND RAISE UP A FAMILY FOR HIM" (Deut. xxv. 5). Now we had 25 among us seven brothers. The eldest of them married, but died childless, leaving his wife to his brother. So also did 26 the second and the third, down to the seventh. The woman 27 also died, after surviving them all. At the Resurrection, 28 therefore, whose wife of the seven will she be? for they all married her.'

The reply of Jesus was, 29

'You are in error through ignorance of the Scriptures and of the power of God. In the Resurrection, neither do men 30 marry nor are women given in marriage, but they are like angels in heaven. But as to the Resurrection of the dead, 31 have you never read what was spoken to you by God, "I 32 AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB"? (Exod. iii. 6). He is not the God of the dead, but of the living.'



All the crowd heard this, and were filled with amazement 33  
at His teaching.

Now the Pharisees came up when they heard 34  
*Love, the* that He had silenced the Sadducees, and one of  
*supreme Law* them, an expounder of the Law, asked Him 35  
as a test question,

'Rabbi, which is the greatest Commandment in the Law?' 36

He answered, "THOU SHALT LOVE THE LORD THY GOD 37  
WITH THY WHOLE HEART, THY WHOLE SOUL, AND THY WHOLE  
MIND" (Deut. vi. 5). This is the greatest and foremost Com- 38  
mandment. And the second is similar to it: "THOU SHALT 39  
LOVE THY NEIGHBOUR AS MUCH AS THYSELF" (Lev. xix. 18).  
The whole of the Law and the Prophets is summed up in 40  
these two Commandments.'

While the Pharisees were still assembled there, 41  
'David's Son' Jesus put a question to them.  
and 'David's

'What think you about the Christ,' He said, 42  
Lord' 'whose son is He?'

'David's,' they replied.

'How then,' He asked, 'does David, in the Spirit, call 43  
Him Lord, when he says,

"THE LORD SAID TO MY LORD,

SIT AT MY RIGHT HAND

UNTIL I HAVE PUT THY FOES BENEATH THY FEET"?

(Ps. cx. 1).

'If therefore David calls Him Lord, how can He be his 45  
son?' No one could say a word in reply; nor from that day 46  
did any one venture to put a question to Him.

Then Jesus addressed the crowds and His 1 23  
*Scribes and* disciples.

*Pharisees* 'The Scribes,' He said, 'and the Pharisees 2  
*denounced* sit in the chair of Moses. Therefore do and 3

observe everything that they command you; but do not  
imitate their actions, for they talk but do nothing. Heavy 4  
and cumbrous burdens they bind together and load men's  
shoulders with, while as for themselves, not with one finger  
do they choose to shift them. Everything they do is with a 5  
view to being observed by men; for they widen their phylac-  
teries, and make their tassels large, and love the best places 6  
at dinner-parties, and the best seats in the synagogues, and  
like to be bowed to in places of public resort, and to be 7  
addressed by men as "Rabbi."

'As for you, do not accept the title of "Rabbi," for one 8  
alone is your Teacher, and you are all brothers. And call  
no one on earth "Father," for One alone is your Father—

the Heavenly Father. And do not accept the name of 10  
 "leaders," for your Leader is one alone—the Christ. He 11  
 who is the greatest among you shall be your servant; and 12  
 one who uplifts himself shall be humbled, while one who  
 humbles himself shall be uplifted.

• But woe to you, Scribes and Pharisees, hypocrites, for 13  
 you lock the door of the Kingdom of heaven against men;  
 you yourselves do not enter, nor do you allow those to  
 enter who are seeking to do so.

• Woe to you, Scribes and Pharisees, hypocrites, for you 15  
 scour sea and land in order to make one proselyte; and when  
 he is gained, you make him twice as much a son of Gehenna  
 as yourselves.

• Woe to you, you blind guides, who say, 16

• "Whoever swears by the Sanctuary it is nothing; but  
 whoever swears by the gold of the Sanctuary, is bound by  
 the oath."

• Blind fools! Why, which is greater—the gold, or the 17  
 Sanctuary which has made the gold holy? And you say, 18

• "Whoever swears by the altar, it is nothing; but who-  
 ever swears by the offering lying on it is bound by the oath."

• You are blind! Why, which is greater—the offering, 19  
 or the altar which makes the offering holy? He who swears 20  
 by the altar swears both by it and by everything on it; he 21  
 who swears by the Sanctuary swears both by it and by Him  
 who dwells in it; and he who swears by heaven swears both 22  
 by the throne of God and by Him who sits upon it.

• Woe to you, Scribes and Pharisees, hypocrites, for you 23  
 pay the tithe on mint, dill, and cummin, while you have  
 neglected the weightier requirements of the Law—justice,  
 mercy, and faithful dealing. These things you ought to have  
 done, yet without leaving the others undone. You blind 24  
 guides, straining out the gnat while you gulp down the camel!

• Woe to you, Scribes and Pharisees, hypocrites, for you 25  
 wash clean the outside of the cup and dish, while within they  
 are full of greed and self-indulgence. Blind Pharisee, first 26  
 wash clean the inside of the cup and dish, that the outside  
 may be clean also.

• Woe to you, Scribes and Pharisees, hypocrites, for you 27  
 are just like whitewashed sepulchres, the outside of which  
 pleases the eye, though inside they are full of dead men's  
 bones and of all that is unclean. The same is true of you: 28  
 outwardly you seem to the human eye to be good and honest  
 men, but, within, you are full of insincerity and lawlessness.

• Woe to you, Scribes and Pharisees, hypocrites, for you 29

build the sepulchres of the Prophets and keep in order the tombs of the righteous; and your boast is,

“If we had lived in the time of our forefathers, we should not have shared with them in the murder of the Prophets.”

‘So you bear witness against yourselves that you are descendants of those who murdered the Prophets. Fill up the measure of your forefathers. O serpents, O brood of vipers, how are you to escape condemnation to Gehenna?’

‘For this reason I am sending to you prophets and wise men and scribes. Some of them you will put to death—nay, crucify; some of them you will flog in your synagogues and chase from town to town; that all the innocent blood shed upon earth may come on you, from the blood of righteous Abel to the blood of Zechariah the son of Barachiah whom you murdered between the Sanctuary and the altar. I tell you in solemn truth that all these things will come upon the present generation.

*Jesus grieves over Jerusalem* ‘O Jerusalem! Jerusalem! You that murder the Prophets and stone those who have been sent to you! How often have I desired to gather your children to me, as a hen gathers her chickens under her wings, and you would not come! See, your house will now be left to you desolate! For I tell you that you will never see me again until you say, “BLESSED BE HE WHO COMES IN THE NAME OF THE LORD”’ (Ps. cxviii. 26).

*Jesus predicts the Destruction of the Temple* Jesus had left the Temple and was going on His way, when His disciples came and called His attention to the Temple buildings.

‘You see all these?’ He replied; ‘in solemn truth I tell you that there will not be left here one stone upon another that shall not be pulled down.’

*Christ’s Return at the End of the Age* Now when He was seated on the Mount of Olives, away from the crowd, the disciples came to Him, and said, ‘Tell us when this will be; and what will be the sign of your coming and of the close of the age?’

‘Take care that no one misleads you,’ answered Jesus; ‘for many will come assuming my name and saying, “I am the Christ”; and they will mislead many. And you are to hear of wars and rumours of wars. See that you be not alarmed, for such things must be; but the end is not yet. FOR NATION WILL RISE IN ARMS AGAINST NATION, KINGDOM AGAINST KINGDOM (Isa. xix. 2), and there will be famines and earthquakes in various places; but all these are but like the earliest pains of childbirth.

*Persecution,* 'At that time they will deliver you up to 9  
*Apostasy,* punishment and will put you to death; and you  
*and world-* will be objects of hatred to all the nations on  
*wide* account of my name. Then will many turn 10  
*Preaching* against me, and they will betray one another  
 and hate one another. Many false prophets will rise up and 11  
 mislead many; and because of the spread of lawlessness 12  
 the love of the great majority will grow cold; but he who 13  
 stands firm to the end shall be saved. And this gospel of 14  
 the Kingdom shall be proclaimed throughout the whole  
 world to set the evidence before all the Gentiles; and then  
 the end will come.

'When, then, you see (to use the language 15  
*'The Abomi-* of the Prophet Daniel) the "ABOMINATION OF  
*nation of* DESOLATION" (Dan. ix. 27), standing in the  
*Desolation* Holy Place—let the reader observe those  
 words—'then let those who are in Judaea escape to the 16  
 hills; any one on the roof should not go down to fetch his 17  
 things from the house; nor any one in the fields go home 18  
 to fetch his cloak. Alas for the women who at that time 19  
 are with child or have infants at the breast!

'But pray that your flight may not be in winter, nor on 20  
 the Sabbath; for it WILL BE a time of great 21  
*Unparalleled* SUFFERING, SUCH AS NEVER HAS BEEN FROM THE  
*Distress* BEGINNING OF THE WORLD TILL NOW (Dan.  
 xiii. 1), and assuredly never will be again. And if those days 22  
 had not been cut short, no one would escape; but for the  
 sake of the elect those days will be cut short.

'If at that time any one should say to you, 23  
*The Coming* "See, here is the Christ!" or "Here!" give  
*of the Son* no credence to it. For there will arise up false 24  
*of Man* Christs and false prophets, displaying wonderful  
 signs and prodigies, so as to deceive, if possible, even the  
 elect. Remember, I have forewarned you. If therefore they 25,26  
 should say to you, "See, He is in the Desert!" do not go  
 out there: or "See, He is in the inner-room!" do not believe  
 it. For just as the lightning flashes in the east and shoots 27  
 to the west, so will be the coming of the Son of Man. Where- 28  
 ever the dead body is, there will the vultures flock together.

'But immediately after those times of distress THE SUN 29  
 WILL BE DARKENED, THE MOON WILL NOT SHED HER LIGHT,  
 THE STARS WILL FALL FROM HEAVEN, AND THE FORCES WHICH  
 CONTROL THE HEAVENS WILL BE DISORDERED (Isa. xiii. 10;  
 xxviii. 4). Then shall appear the Sign of the Son of Man in 30  
 the sky; and THEN SHALL ALL THE NATIONS OF THE EARTH



LAMENT (Zech. xii. 12), when they see THE SON OF MAN COMING ON THE CLOUDS OF HEAVEN (Dan. vii. 13) with great power and glory. And He will send out His angels WITH 31 A LOUD TRUMPET-BLAST (Isa. xxvii. 13), and THEY WILL BRING together the elect to Him FROM NORTH, SOUTH, EAST AND WEST—FROM ONE EXTREMITY OF THE WORLD TO THE OTHER (Deut. xxviii. 64; xxx. 4).

‘Now learn from the fig-tree the lesson it teaches. As 32 soon as its branches have become soft and it is bursting into leaf, you all know that summer is near. So also, when you 33 see all these signs, you may be sure that it is near, at your very door. I tell you in solemn truth that the present genera- 34 tion will certainly not pass away until all this has taken place. Sky and earth will pass away, but my words shall not 35 pass away.

‘But as to that day and hour no one knows—not even 36 the angels of heaven, nor the Son, but the Father alone. For as it was in the time of Noah (Gen. vii.), so it 37 will be at the Coming of the Son of Man. At that time, 38 before the Deluge, men were busy eating and drinking, taking wives or giving them, up to the very day when Noah entered the Ark, nor did they realise any danger till the 39 Deluge came and swept them all away; so will it be at the Coming of the Son of Man. Then will two men be in 40 the field: one will be taken away, and one left behind. Two 41 women will be grinding at the mill-stone: one will be taken away, and one left behind. Keep watch therefore, for you 42 do not know the day on which your Lord is coming. But 43 of this be assured, that if the master of the house had known the hour at which the robber was coming, he would have kept awake, and not have allowed his house to be broken into. Therefore you also must be ready; for it is at a time when 44 you do not expect Him that the Son of Man will come.

‘Who therefore is the faithful and prudent 45 *Faithful and* servant whom his master has put in charge *unfaithful* of his household to give them their rations *Servants* at the appointed time? Blessed is that servant 46 whom his master when he comes shall find so doing! In 47 solemn truth I tell you that he will give him the management of all his property. But if the man, being a bad servant, 48 should say in his heart, “My master is a long time in coming,” and should begin to beat his fellow servants, while he eats 49 and drinks with drunkards; the master of that servant will 50 arrive on a day when he is not expecting him and at an hour of which he is unaware. He will cut him asunder, and will 51



assign him a place among the hypocrites: there will be the weeping and the gnashing of teeth.

*The wise  
and foolish  
Bridesmaids*

“Then will the Kingdom of heaven be found 1 25  
to be like ten bridesmaids who took their  
torches and went out to meet the bridegroom.

Five of them were foolish and five were wise. 2  
For the foolish, when they took their torches, did not 3  
provide themselves with oil; but the wise, besides their 4  
torches, took oil in their flasks. The bridegroom was a long 5  
time in coming, so that meanwhile they all became drowsy  
and fell asleep. But at midnight there was a loud cry, 6

“The bridegroom! Go out and meet him!”

“Then all those bridesmaids roused themselves and trimmed 7  
their torches.

“Give us some of your oil,” said the foolish ones to the 8  
wise, “for our torches are going out.”

“But perhaps,” replied the wise, “there will not be enough 9  
for all of us. Go to the dealers rather, and buy some for  
yourselves.”

“So they went to buy. But meanwhile the bridegroom 10  
came; those bridesmaids who were ready went in with him  
to the wedding banquet; and the door was shut.

“Afterwards the other bridesmaids came and cried, 11

“Sir, Sir, open the door to us.”

“In truth I tell you,” he replied, “I do not know you.” 12

“Keep watch therefore; for you know neither the day nor 13  
the hour.

*Privilege  
and Re-  
sponsibility*

“Why, it is like a man who, when going on 14  
his travels, called his servants and entrusted  
his property to their care. To one he gave 15  
five talents, to another two, to another one—to  
each according to his capacity; and then started from home.

Without delay the one who had received the five talents went 16  
and employed them in business, and gained five more. In 17  
the same way he who had the two gained two more. But 18  
the man who had received the one went and dug a hole and  
buried his master's money.

“After a long lapse of time the master of those servants 19  
returned, and had a reckoning with them. The one who 20  
had received the five talents came and brought five more,  
and said,

“Sir, it was five talents that you entrusted to me: see,  
I have gained five more.”

“You have done well, good and trustworthy servant,” 21  
replied his master; “you have been trustworthy in the

management of a little, I will put you in charge of much. Come and share the joy of your master."

The second, who had received the two talents, came and 22 said,

"Sir, it was two talents you entrusted to me: see, I have gained two more."

"Good and trustworthy servant, you have done well," 23 his master replied; "you have been trustworthy in the management of a little, I will put you in charge of much. Come and share the joy of your master."

Next, the man who had the one talent in his keeping 24 came and said,

"Sir, I knew you to be a severe man, reaping where you had not sown and garnering what you had not winnowed. So being afraid I went and buried your talent in the ground; 25 here you have what belongs to you."

"You bad and slothful servant," replied his master, "did 26 you know that I reap where I have not sown, and garner what I have not winnowed? Your duty then was to deposit 27 my money in some bank, and so when I came I should have got back my money with interest. So take away the talent 28 from him, and give it to the man who has the ten." (For 29 to every one who has, more shall be given, and he shall have abundance; but from him who has nothing, even what he has shall be taken away.) "But as for this worthless 30 servant, put him out into the darkness outside; there will be the weeping and the gnashing of teeth."

*The Great* "When the Son of Man comes in His glory, 31  
*Assize* and all the angels with Him, then will He sit upon His glorious throne, and all the 32 nations will be gathered into His presence. And He will separate them from one another, just as a shepherd separates the sheep from the goats; and will make the sheep stand 33 at His right hand, and the goats at His left.

Then the King will say to those at His right, 34

"Come, my Father's blessed ones, inherit the Kingdom prepared for you ever since the creation of the world. For 35 I was hungry, and you gave me food; I was thirsty, and you gave me drink; I was a stranger, and you gave me a welcome; I was ill-clad, and you clothed me; I was ill, 36 and you visited me; I was in prison, and you came to see me."

"When, Lord," the righteous will reply, "did we see 37 Thee hungry, and feed Thee; or thirsty, and give Thee drink? When did we see Thee a stranger, and give Thee a 38

welcome? or ill-clad, and clothe Thee? When did we see 39  
Thee ill or in prison, and come to see Thee?"

'And the King will answer them, 40

"In truth I tell you that in so far as you rendered such  
services to one of the humblest of these my brethren, you  
rendered them to myself."

'Then will He say to those at His left, 41

"Begone from me, with the curse resting upon you, into  
the eternal fire, which has been prepared for the Devil  
and his angels. For I was hungry, and you gave me nothing 42  
to eat; thirsty, and you gave me nothing to drink; a stranger, 43  
and you gave me no welcome; ill-clad, and you clothed me  
not; ill or in prison, and you visited me not."

'Then will they also answer, 44

"Lord, when did we see Thee hungry or thirsty or a  
stranger or ill-clad or ill or in prison, and not come to  
serve Thee?"

'Then He will reply, 45

"In truth I tell you that in so far as you withheld such  
services from one of the humblest of these, you withheld  
them from me."

'And these shall go away into eternal punishment, but the 46  
righteous into eternal life.'

When Jesus had ended all these sayings, He said to His 1 26  
disciples,

'You know that in two days' time the Passover comes. 2  
And the Son of Man will be delivered up to be crucified.'

*The Plot to  
murder  
Jesus*

Then the High Priests and Elders of the 3  
people assembled in the court of the palace of  
the High Priest Caiaphas, and consulted how 4  
to get Jesus into their power by stratagem and

to put Him to death. But they said, 5

'Not during the Festival, lest there be a riot among the  
people.'

*Affection's  
costly Gift*

Now when Jesus was come to Bethany and 6  
was at the house of Simon the Leper, a woman 7  
came to Him with an alabaster jar of very  
costly perfume, which she poured over His head as He  
reclined at table.

'Why such waste?' indignantly exclaimed the disciples 8  
on seeing it; 'this might have been sold for a considerable 9  
sum, and the money given to the poor.'

Jesus heard it, and said to them, 10

'Why are you vexing her? It is a gracious thing that she  
has done to me. The poor you always have with you, but 11

me you have not always. In pouring this ointment over me, 12  
her object was to prepare me for burial. In solemn truth I 13  
tell you that wherever in the whole world this gospel shall  
be proclaimed, this deed of hers shall be spoken of in memory  
of her."

*The Treachery of Judas* At that time, one of the twelve, called Judas 14  
Isca- riot, went to the High Priests and said, 15  
'What are you willing to give me if I betray  
him to you?'

So they weighed out to him thirty shekels (Zech. xi. 12),  
and from that moment he was on the watch for an oppor- 16  
tunity to betray Him.

*The Dis- ciples pre- pare the Passover* On the first day of the Unleavened Bread 17  
the disciples came to Jesus with the question,  
'Where shall we make preparations for you  
to eat the Passover?'

'Go into the city,' He replied, 'to a certain man, and tell 18  
him, "The Teacher says, My time is close at hand. It is at  
your house that I shall keep the Passover with my disciples."'

The disciples did as Jesus directed them, and got the Pass- 19  
over ready.

*'The last Supper.'* When evening came, He was at table with 20  
the twelve disciples, and the meal was pro- 21  
*The Traitor indicated* ceeding, when Jesus said,

'In solemn truth I tell you that one of you  
will betray me.'

Intensely grieved they began one after another to ask 22  
Him,

'Can it be I, Master?'

'One who has dipped his fingers in the bowl with me,' He 23  
answered, 'is the man who will betray me. The Son of 24  
Man goes His way as is written concerning Him; but alas  
for that man by whom the Son of Man is betrayed! It were  
better for that man if he had never been born.'

Then Judas, the disciple who was betraying Him, asked, 25

'Can it be I, Rabbi?'

'It is you,' He replied.

*The memorial Meal instituted* During the meal Jesus took a Passover loaf, 26  
blessed it and broke it. He then gave it to the  
disciples saying,

'Take this and eat it: it is my body.'

And He took a cup, and after a thanksgiving gave it to 27  
them, saying,

'Drink from it, all of you; for this is my blood, poured 28  
out for many for the forgiveness of sins—the blood of the



Covenant. I tell you that I will never again drink the juice 29  
of the vine till the day when I drink the new wine with you  
in my Father's Kingdom.'

So they sang a hymn and went out to the Mount of 30  
Olives.

*Peter's  
Denial  
foretold*

Then said Jesus,

31

'This night all of you will turn against me;  
for it is written, "I WILL STRIKE THE SHEPHERD,  
AND THE SHEEP OF THE FLOCK WILL BE SCATTERED

IN ALL DIRECTIONS" (Zech. xiii. 7). But after I have risen 32  
to life again I will go before you into Galilee.'

'All may turn against you,' said Peter, 'but I will never 33  
do so.'

'In truth I tell you,' replied Jesus, 'that this very night, 34  
before the cock crows, you will three times disown me.'

'Even if I must die with you,' declared Peter, 'I will 35  
never disown you.'

In like manner protested all the disciples.

*The  
Agony in  
Gethsemane*

Then Jesus came with them to a place called 36  
Gethsemane. And He said to the disciples,  
'Sit down here, whilst I go yonder and there  
pray.'

And He took with Him Peter and the two sons of Zebedee. 37  
Then He began to be full of anguish and distress, and He 38  
said to them,

'My soul is crushed with anguish to the point of death;  
wait here, and watch with me.'

Going forward a short distance He fell on His face and 39  
prayed. 'My Father,' He said, 'if it is possible, let this cup  
pass away from me; nevertheless, not as I will, but as Thou  
willest.'

Then He came to the disciples and found them asleep, 40  
and He said to Peter,

'So none of you could keep awake with me for a single  
hour! Keep awake, and pray that you may not enter into 41  
temptation: the spirit is right willing, but the body is frail.'

Again a second time He went away and prayed, 42  
'My Father, if it is impossible for this cup to pass with-  
out my drinking it, Thy will be done.'

He came and again found them asleep, for they were very 43  
weary. So He left them, and went away once more and 44  
prayed a third time, again using the same words. Then He 45  
came to the disciples and said,

'Sleep on and rest. See, the moment is close at hand  
when the Son of Man is to be betrayed into the hands of



sinful men. Rouse yourselves. Let us be going. My betrayer 46  
is close at hand.'

*Judas brings* While He was still speaking, Judas, one of 47  
*armed Men* the twelve, came up, accompanied by a great  
crowd of men armed with swords and blud-  
geons, sent by the High Priests and Elders of the people.  
Now the betrayer had agreed upon a signal with them, 48  
saying,

'The one whom I kiss is the man: lay hold of him.'

So he went straight to Jesus and said,

49

'Peace to you, Rabbi!'

And he kissed Him affectionately.

'Friend,' said Jesus, 'carry out your intention.'

50

Then they came and laid their hands on Jesus and seized  
Him. But one of those with Jesus drew his sword and struck 51  
the High Priest's servant, cutting off his ear.

'Put back your sword again,' said Jesus, 'for all who 52  
draw the sword shall perish by the sword. Or do you suppose 53  
I cannot entreat my Father and He would instantly send to  
my help more than twelve legions of angels? In that case 54  
how are the Scriptures to be fulfilled which declare that  
thus it must be?'

*Jesus ex-  
postulates.*

Then said Jesus to the crowds,

55

*The  
Apostles  
flee*

'Have you come out as if to fight with a  
robber, with swords and bludgeons to take me?'

Day after day I have been sitting teaching in  
the Temple, and you did not arrest me. But 56  
all this has taken place in order that the writings of the  
Prophets may be fulfilled.'

Then the disciples all left Him and fled.

*Jesus ar-  
rested and  
taken to  
Caiaphas*

But the officers who had laid hold of Jesus 57

led Him away to Caiaphas the High Priest,  
at whose house the Scribes and the Elders had  
assembled. And Peter kept following Him at a 58  
distance, till he came to the court of the High Priest's palace,  
where he entered and sat down among the police officers  
to see the issue.

*False Testi-  
mony and  
gross Insults*

Meanwhile the High Priests and the whole 59  
Sanhedrin were seeking false testimony against  
Jesus in order to put Him to death; but they 60  
could find none, although many false witnesses  
came forward. At length there came two who testified, 61

'This man said, "I am able to pull down the Sanctuary  
of God and three days afterwards to build a new one."'

Then the High Priest stood up and asked Him,

62

'Have you no answer to make? What is this evidence they are bringing against you?'

Jesus however remained silent. Again the High Priest 63 addressed Him,

'In the name of the living God,' he said, 'I now put you on your oath: tell us whether you are the Christ, the Son of God.'

'I am He,' replied Jesus. 'And I tell you all that, here- 64 after, you will see THE SON OF MAN SITTING AT THE RIGHT HAND OF THE DIVINE POWER, AND COMING ON THE CLOUDS OF HEAVEN' (Ps. cx. 1; Dan. vii. 13).

Then the High Priest tore his robes and exclaimed, 65

'Impious words! What further need have we of witness- 66 nesses! See, you have now heard His impiety. What is your verdict?'

'He deserves to die,' they replied.

Then they spat in His face, and struck Him—some with 67 the fist, some with the open hand—saying, 68

'Christ, prove yourself a Prophet by telling us who it was 69 that struck you.'

Peter meanwhile was sitting outside in the court of the 69 palace, when one of the maidservants came over to him and said,

*Peter dis- owns his Master* 'You too were with Jesus the Galilaean.'

He denied it before them all, saying, 70

'I do not know what you mean.'

Soon afterwards he went out and stood in the gateway, when 71 another girl saw him, and said, addressing the people there,

'This man was with Jesus the Nazarene.'

Again he denied it with an oath. 72

'I do not know the man,' he said.

A short time afterwards the people standing there came 73 and said to Peter,

'Certainly you too are one of them, for your accent shows it.'

Then he began with curses and oaths to declare, 74

'I do not know the man.'

Immediately a cock crowed, and Peter recollected the 75 words of Jesus, how He had said,

'Before the cock crows you will three times disown me.'

And he went out and wept aloud, bitterly.

*Jesus taken before the Roman Governor* When morning came all the High Priests 1 27

and the Elders of the people consulted together against Jesus to put Him to death; and binding 2

He they led Him away and handed Him over to Pilate the Governor.

Then when Judas, who had betrayed Him, saw that He 3  
 was condemned, smitten with remorse he  
*The Remorse of Judas* brought back the thirty shekels to the High 4  
 Priests and Elders and said,  
 'I have sinned in betraying to death one who is innocent.'  
 'What does that matter to us?' they replied; 'it is your  
 business.'

Flinging the shekels into the Sanctuary, he left the place, 5  
 and went and hanged himself. When the High Priests had 6  
 gathered up the money, they said,

'It is illegal to put it into the Treasury, because it is the  
 price of blood.'

So after consulting together they spent the money in the 7  
 purchase of the Potter's Field as a burial place for people  
 not belonging to the city; for which reason that piece of 8  
 ground received the name, which it still bears, of 'the Field  
 of Blood.'

Then were fulfilled the words spoken by the Prophet 9  
 Jeremiah, 'AND I TOOK THE THIRTY SHEKELS, THE PRICE OF  
 THE ONE WHO WAS PRICED—ON WHOM SOME OF THE ISRAELITES  
 HAD SET A PRICE, AND GAVE THEM FOR THE POTTER'S FIELD, 10  
 AS THE LORD DIRECTED ME' (Zech. xi. 13).

Meanwhile Jesus was brought before the 11  
*Pilate ques-* Governor, and the latter put the question,  
*tions Jesus* 'Are you the King of the Jews?'

'I am,' He answered.

When however the High Priests and the Elders brought 12  
 their charges against Him, He said not a word in reply.

'Do you not hear,' asked Pilate, 'what a mass of evidence 13  
 they are bringing against you?'

But He made no reply to a single accusation, so that the 14  
 Governor was greatly astonished.

Now it was the Governor's custom at the 15  
*Jesus sen-* Festival to release some one prisoner, whom-  
*tenced to* soever the populace desired; and at this time 16  
*Death* they had a notorious prisoner called Barabbas.

So when they were now assembled Pilate appealed to 17  
 them.

'Whom shall I release to you,' he said, 'Barabbas, or  
 Jesus the so-called Christ?'

For he knew that it was from envious hatred that Jesus 18  
 had been brought before him.

While he was sitting on the tribunal a message came to 19  
 him from his wife.

'Have nothing to do with that innocent man,' she said,

'for during the night I have suffered terribly in a dream through him.'

The High Priests, however, and the Elders persuaded the 20 crowd to ask for Barabbas and to demand the death of Jesus. So when the Governor in reply asked them, 'Which 21 of the two shall I release to you?'—they cried,

'Barabbas!'

'What then,' said Pilate, 'shall I do with Jesus, the so-called 22 Christ?'

With one voice they shouted,

'Let him be crucified!'

'But what crime has he committed?' asked Pilate. 23

They however kept on furiously shouting,

'Let him be crucified!'

So when he saw that he could gain nothing, but that on 24 the contrary there was a riot threatening, he took some water and washed his hands in sight of them all, saying,

'I am not responsible for this bloodshed: you must answer for it.'

'His blood,' replied all the people, 'be on us and on our 25 children!'

Then he released Barabbas to them; but he had Jesus 26 scourged, and gave Him up to be crucified.

*Jesus made* Then the Governor's soldiers took Jesus 27  
*Sport of* into the Praetorium, and called together the whole battalion to make sport of Him. Strip- 28 ping off His garments, they put on Him a scarlet cloak. They 29 twisted a wreath of thorny twigs and put it on His head, and as a sceptre they put a cane in His right hand, and kneeling to Him they shouted in mockery,

'Hail, King of the Jews!'

Then they spat upon Him, and taking the cane they 30 repeatedly struck Him on the head with it. At last, having 31 finished their sport, they took off the cloak, clothed Him again in His own garments, and led Him away for crucifixion.

Going out they met a Cyrenean named Simon, whom they 32 compelled to carry the cross of Jesus; and so 33

*Jesus taken* they came to a place called Golgotha, which  
*to Golgotha* means 'Skull-ground.' Here they gave Jesus 34  
*and crucified* a mixture of wine and gall to drink, but having 35 tasted it He refused to drink it. After crucifying Him, they 36 divided His garments among them by lot, and sat down 37 there on guard. Over His Head they placed a written statement of the charge against Him:

THIS IS JESUS THE KING OF THE JEWS.



At the same time two robbers were crucified with Him, 38  
one at His right hand and the other at His left. And the 39  
passers-by reviled Him. They shook their  
*The Crowd* heads at Him and said, 40  
*reviles Him*

'You who would pull down the Sanctuary  
and build a new one within three days, save yourself. If you  
are God's Son, come down from the Cross.'

In like manner the High Priests also, together with the 41  
Scribes and the Elders, taunted Him.

'He saved others,' they said, 'himself he cannot save ! 42  
He is the King of Israel ! Let him now come down from the  
Cross, and we will believe in him. His trust is in God : let 43  
God deliver him, now, if He will have him; for he said, "I  
am God's Son."'

Insults of the same kind were heaped on Him even by the 44  
robbers who were crucified with Him.

*Jesus dies* Now from noon until three o'clock in the 45  
afternoon there was darkness over the whole  
land; and about three o'clock Jesus cried out in a loud 46  
voice,

'ELI, ELI, LEMA SABACHTHANI ?' that is to say, 'MY GOD,  
MY GOD, WHY HAST THOU FORSAKEN ME ?' (Ps. xxii. 1).

'The man is calling for Elijah,' said some of the bystanders. 47

One of them ran forthwith, and filling a sponge with sour 48  
wine put it on the end of a cane and offered it Him to drink;  
while the rest said, 49

'Stay ! Let us see whether Elijah is coming to deliver him.'

Then Jesus uttered another loud cry, and yielded up His 50  
spirit.

*Marvels* Immediately the curtain of the Sanctuary 51  
*follow* was torn in two from top to bottom: the earth  
quaked; the rocks split; the tombs opened; and 52  
many of the saints who were asleep in death awoke. And 53  
coming out of their tombs after Christ's resurrection, they  
entered the holy city and showed themselves to many.

*The Soldiers* As for the captain and his soldiers who were 54  
*are terrified* with him keeping guard over Jesus, when they  
witnessed the earthquake and the other occur-  
rences, they were filled with terror, and exclaimed,

'Assuredly he was God's Son.'

And there were there, looking on from a distance, a number 55  
of women who had followed Jesus from Galilee in attendance  
upon Him; among them being Mary of Magdala, Mary the 56  
mother of James and Joses, and the mother of the sons of  
Zebedee.

*Joseph of  
Arimathaea  
buries the  
Body of Jesus*

Towards sunset there came a wealthy man 57  
from Arimathaea, named Joseph, who had  
himself become a disciple of Jesus. He went to 58  
Pilate and begged to have the body of Jesus,  
and Pilate ordered it to be given to him. So 59  
Joseph took the body and wrapped it in clean linen. He then 60  
laid it in his own new tomb which he had hewn in the solid  
rock, and after rolling a great stone against the door of the  
tomb he went home. Mary of Magdala and the other 61  
Mary were both present there, sitting opposite to the  
sepulchre.

*The High  
Priests take  
Precautions*

On the next day, the day after the Preparation, 62  
the High Priests and the Pharisees came in a  
body to Pilate.  
'Sir,' they said, 'we recollect that while still 63  
alive that impostor said: "After three days I shall rise to life  
again." So give orders for the sepulchre to be securely 64  
guarded till the third day, for fear his disciples should go and  
steal the body and then tell the people that he has come  
back to life; and so the last imposture will be more serious  
than the first.'

'You can have a guard,' said Pilate: 'go and make all 65  
safe, as best you can.'

So they went there and made the sepulchre secure, sealing 66  
the stone, besides setting the guard.

After the Sabbath in the early dawn of the first day of the 1 28

*The Women* week, Mary of Magdala and the other Mary  
*find the* came to see the sepulchre. But to their surprise 2

*Tomb empty* there had been a great earthquake; for an  
angel of the Lord had descended from heaven, and had come  
and rolled back the stone, and was sitting upon it. His 3  
appearance was like lightning, and his raiment white as snow.  
For fear of him the guards trembled violently, and became 4  
like dead men. But the angel said to the women, 5

'Dismiss your fears. I know that it is Jesus that you are  
looking for—the crucified One. He is not here: He has come 6  
back to life, as He foretold. Come and see the place where  
He lay. And go quickly and tell His disciples that He has 7  
risen from the dead and is going before you into Galilee:  
there you shall see Him. Remember, I have told you.'

*Jesus Him-  
self meets  
them*

They quickly left the tomb and ran, still 8  
terrified but full of great joy, to carry the news  
to His disciples. And then suddenly they saw 9  
Jesus coming to meet them.

'Peace be to you,' He said.

And they came and clasped His feet, bowing to the ground before Him. Then He said, 10

'Dismiss all fear! Go and take word to my brethren to go into Galilee; there they shall see me.'

While they went on this errand, some of the guards came 11

*The High Priests bribe the Sentries* into the city and reported to the High Priests all that had happened. So the latter held a 12 conference with the Elders, and after consultation with them they heavily bribed the soldiers,

telling them to say, 13

'His disciples came during the night and stole his body while we were asleep.'

'And if this,' they added, 'is reported to the Governor, we 14 will satisfy him and screen you from punishment.'

So they took the money and did as they were instructed; 15 and this story was spread about among the Jews, and is current to this day.

*The world-wide Mission of the Apostles* As for the eleven disciples, they departed 16 for Galilee, to the hill where Jesus had arranged to meet them. There they saw Him 17 and prostrated themselves before Him. Yet some doubted.

Jesus however came near and said to them, 18

'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all the nations; baptize 19 them into the name of the Father, and of the Son, and of the Holy Spirit; and teach them to observe every command 20 which I have given you. And remember, I am with you always, day by day, until the Close of the Age.'

# THE GOSPEL ACCORDING TO ST. MARK.

*John the Baptist preaches Repentance* THE BEGINNING OF THE GOSPEL OF JESUS 1 1  
Christ the Son of God.  
As it is written in Isaiah the Prophet, 2

'SEE, I AM SENDING MY MESSENGER BEFORE  
THY FACE,

WHO WILL PREPARE THY WAY' (Mal. iii. 1);

'THE VOICE OF ONE CRYING ALOUD: 3

"IN THE DESERT PREPARE A ROAD FOR THE LORD:

MAKE HIS HIGHWAYS STRAIGHT"" (Isa. xl. 3).

So John the Baptizer came, and was in the Desert, pro- 4  
claiming a baptism of the penitent for forgiveness of sins.  
There went out to him people of all classes from Judaea, 5  
and from the inhabitants of Jerusalem, and were baptized by  
him in the river Jordan, making open confession of their sins.

*He predicts Christ's Ap- pearing and Work* John's clothing was of camel's hair, and he 6  
wore a leather girdle; and his food was locusts  
and wild honey. His proclamation was, 7

'There is One coming after me mightier than  
I—One whose sandal-strap I am unworthy to  
stoop down and unfasten. I have baptized you with water, 8  
but He will baptize you with the Holy Spirit.'

*The Baptism of Jesus* At that time Jesus came from Nazareth in 9  
Galilee and was baptized by John in the Jordan;  
and immediately on His coming up out of the 10  
water He saw the sky parting asunder, and the Spirit like a  
dove coming down upon Him; and a voice came from the 11  
sky, saying,

'Thou art My Son, the Beloved: in Thee is My delight'  
(Ps. ii. 7; Isa. xlii. 1).

*Jesus is tempted in the Desert* At once the Spirit impelled Him to go out 12  
into the Desert, where He remained for forty 13  
days, tempted by Satan; and He was among  
the wild beasts, but the angels waited upon Him.

*Jesus begins to preach* Then, after John had been thrown into prison, 14  
Jesus came into Galilee proclaiming the gospel  
of God.



'The time has fully come,' He said, 'and the Kingdom of God is close at hand: repent, and believe this Good News.'

*Four Disciples called* One day, passing along the shore of the Lake of Galilee, He saw Simon and Andrew, Simon's brother, throwing their nets in the Lake; for they were fishermen.

'Come and follow me,' said Jesus, 'and I will make you fishers of men.'

At once they left their nets and followed Him. Going on a little further He saw James the son of Zebedee and his brother John: they also were in their boat mending the nets, and He immediately called them. They therefore left their father Zebedee in the boat with the hired men, and followed Him.

*Jesus cures a Demoniac* So they came to Capernaum. And on the next Sabbath He went to the synagogue and began to teach. The people listened with amazement to His teaching; for there was authority about it: it was very different from that of the Scribes. All at once, a man with a foul spirit in their synagogue screamed out:

'What have you to do with us, Jesus, the Nazarene? Have you come to destroy us? I know who you are—God's Holy One.'

But Jesus rebuked the spirit, saying, 'Silence! come out of him.'

So the foul spirit, after throwing the man into convulsions, came out of him with a loud cry. And all were awe-struck, so that they began to ask one another,

'What does this mean? Here is a new sort of teaching—and a tone of authority! Even to foul spirits he issues orders and they obey him!'

And His fame spread at once everywhere through all the surrounding country of Galilee.

*Peter's Mother-in-Law cured* Then on leaving the synagogue they came at once, with James and John, to the house of Simon and Andrew. Now Simon's mother-in-law was ill in bed with a fever, and without delay they told Him about her. So He went to her, and taking her hand He raised her to her feet: the fever left her, and she began to wait upon them.

*Many other Cures* When it was evening, after sunset people came bringing Him all who were ill and the demoniacs; and the whole town was assembled at the door. And He cured numbers of people who were ill

with various diseases, and He drove out many demons; not allowing the demons to speak, because they knew Him.

*Jesus reaches throughout Galilee* In the morning He rose early, while it was still quite dark, and leaving the house He went away to a solitary place and there prayed. And Simon and the others searched everywhere for Him. When they found Him they said, 'Every one is looking for you.'

He replied, 'Let us go elsewhere, to the neighbouring country towns, in order that I may preach there also; because for that purpose I came forth.'

And He went through all Galilee, preaching in the synagogues and expelling the demons.

*A Leper cleansed* One day there came a leper to Jesus entreating Him, and pleading on his knees. 'If you are willing,' he said, 'you are able to cleanse me.'

Moved with pity Jesus reached out His hand and touched him.

'I am willing,' He said; 'be cleansed.'

The leprosy at once left him, and he was cleansed. Jesus at once sent him away, sternly charging him, and saying,

'Be careful not to tell any one, but go and show yourself to the Priest, and for your purification present the offerings that Moses appointed as evidence to them.'

But the man went out, and began to tell every one and to spread the news in all directions, so that it was no longer possible for Jesus to go openly into any town. He had to remain outside in unfrequented places, and people came to Him from all parts.

*A paralysed Man cured* After some days He entered Capernaum again, and it soon became known that He was at home; and such numbers of people came together that there was no longer room for them even round the door. He was speaking the word to them, when there came a party of people bringing a paralysed man—four men carrying him. Finding themselves unable, however, to bring him to Jesus because of the crowd, they untiled the roof just over His head, and after clearing an opening they lowered the mat on which the paralytic was lying.

Seeing their faith, Jesus said to the paralytic, 'My son, your sins are pardoned.'

Now there were some of the Scribes sitting there, who reasoned in their hearts,

'Why does this man use such words? he is blaspheming. 7  
Who can pardon sins but One—that is, God?'

At once becoming aware that they were thus reasoning in 8  
their minds, Jesus asked them,

'Why do you thus argue in your minds? Which is easier? 9—  
—to say to this paralytic, "Your sins are pardoned," or to  
say, "Rise, take up your mat, and walk"? But that you 10  
may know that the Son of Man has authority on earth to  
pardon sins'—

He turned to the paralytic, and said,

'To you I say, "Rise, take up your mat and go home."' 11

The man rose, and immediately under the eyes of all took 12  
up his mat and went out, so that they were all filled with  
astonishment, gave the glory to God, and said,

'We never saw anything like this.'

Again He went out to the shore of the Lake, 13  
*The Call of* and the whole multitude kept coming to Him,  
*Levi* and He taught them. And as He passed by, 14  
He saw Levi the son of Alphaeus sitting at the Toll Office, and  
said to him,

'Follow me.'

So he rose and followed Him.

When He was at table in Levi's house, a large number 15  
of tax-gatherers and sinners were at table with Jesus and  
His disciples; for there were many such who followed Him.  
But when the Scribes of the Pharisee sect saw Him eating with 16  
the sinners and the tax-gatherers, they said to His disciples,  
'He is eating and drinking with the tax-gatherers and  
sinners!'

Jesus heard the words, and He said, 17

'It is not the healthy who require a doctor, but the sick: I  
did not come to call the righteous, but sinners.'

Now John's disciples and those of the 18

*The Dis-* Pharisees were keeping a fast. And they came  
*ciples'* and asked Him,

*Neglect of* 'How is it that John's disciples and those  
*Fasting* of the Pharisees are fasting, and yours are not?'

'Can a wedding party fast while the bridegroom is among 19  
them?' replied Jesus. 'As long as they have the bridegroom  
with them, fasting is impossible. But a time will come 20  
when the bridegroom will be taken away from them; then  
they will fast. No one mends an old garment with a patch of 21  
unshrunk cloth. Otherwise, the added patch tears away  
from it—the new from the old—and a worse hole is made.  
And no one pours new wine into old wineskins. Otherwise 22

the wine will burst the skins, and both wine and skins are lost. New wine needs fresh skins !'

One Sabbath He was walking through the wheatfields, 23

*A Charge of* when His disciples began to pluck the ears of *Sabbath-* wheat as they went. So the Pharisees said to 24  
*breaking* Him,

'Look ! why are they doing what on the Sunday is unlawful ?'

'Have you never read,' Jesus replied, 'what David did 25  
when he had need and he and his men were hungry : how he 26  
entered the house of God in the High-priesthood of Abiathar,  
and ate the Presented Loaves—which none but the priests  
are allowed to eat—and gave some to his men also ?' (1 Sam.  
xxi. 6).

And Jesus said to them :

'The Sabbath was made for man, not man for the Sabbath ; 27  
so that the Son of Man is Lord even of the Sabbath.' 28

*A second* At another time when He went to the syna- 1 3  
*Charge of* gogue, there was a man there with one hand  
*Sabbath-* shrivelled up. They closely watched Him to 2  
*breaking* see whether He would cure him on the Sabbath,  
so as to have a charge to bring against Him.

'Come forward,' said He to the man with the shrivelled 3  
hand.

Then He asked them,

'Are we allowed to do good on the Sabbath, or to do evil ? 4  
to save a life, or to destroy one ?'

They remained silent. Grieved and indignant at the 5  
hardening of their hearts, He looked round on them with  
anger, and said to the man,

'Stretch out your hand.'

He stretched it out, and the hand was completely restored.  
But the Pharisees left the synagogue and at once held a con- 6  
sultation with the Herodians against Jesus, to devise some  
means of destroying Him.

So Jesus withdrew with His disciples to the 7  
*Other* Lake, and a vast crowd of people from Galilee  
*Cures* followed Him. And from Judaea and Jerusalem 8  
and Idumaea and from beyond the Jordan and from the district  
of Tyre and Sidon there came to Him a vast crowd, hearing  
of all that He was doing. Therefore He gave directions to 9  
His disciples to keep a small boat always ready because of  
the throng, to prevent their crushing Him. For He had cured 10  
many of the people, so that all who had any ailments pressed  
upon Him, to touch Him. And the foul spirits, whenever they 11



saw Him, threw themselves down at His feet, screaming out :

'You are the Son of God.'

But He absolutely forbade them to say who He was. 12

Then He went up the hill, and called those 13

*Twelve* whom He Himself chose, and they came to Him.

*Disciples* And He appointed twelve of them, that they 14

*chosen* might be with Him, and that He might send them

forth to preach, with authority to expel the demons. These 15

twelve were Simon (to whom He gave the surname of Peter), 16

James the son of Zebedee and John the brother of James 17

(these two He surnamed Boanerges, that is 'Sons of Thunder'),

Andrew, Philip, Bartholomew, Matthew, Thomas, James the 18

son of Alphaeus, Thaddaeus, Simon the Cananaean, and

Judas Iscariot, the man who betrayed Him. 19

*The Family* And He went into a house. But again the 20

*of Jesus try* crowd assembled, so that there was no oppor-

*to restrain* tunity for them even to snatch a meal. Hearing 21

*Him* of this, His relatives set out to seize Him by

force, for they said,

'He is out of His mind.'

The Scribes, too, who had come down from Jerusalem, 22  
said,

*He replies* 'He has Beelzebul in him; and it is by the  
*to a* power of the Prince of the demons that he  
*Slander* expels the demons.'

So He called them to Him, and with a parable 23  
He appealed to them, saying,

'How is it possible for Satan to expel Satan? For if civil 24

war breaks out in a kingdom, nothing can make that kingdom 25

last; and if a family splits into parties, that family cannot 26

continue. So if Satan has risen in arms and has made war 27

upon himself, stand he cannot, but meets his end. Indeed, no

one can go into a strong man's house and carry off his property,

unless he first binds the strong man, and then he will plunder 28

his house. In truth I tell you that all their sins may be pardoned 29

to the sons of men, and all their blasphemies, however they

may have blasphemed; but whoever blasphemes against the

Holy Spirit remains for ever unpardoned: he is guilty of an 30

eternal sin.'

This was because they said, 30

'He is possessed by a foul spirit.'

By this time His mother and His brothers 31

arrive, and standing outside they send a message

*The True* to Him to call Him. Now a crowd was sitting 32

*Kinsfolk of* round Him; so they tell Him,

*Jesus*

'Your mother and your brothers and sisters are outside, inquiring for you.'

'Who are my mother and my brothers?' He replied. 33

And, fixing His eyes on the people who were sitting round Him in a circle, He said, 34

'Here are my mother and my brothers. For wherever there is one who has been obedient to God, there is my brother, my sister, and my mother.'

*A Series of Parables: 'The Sower.'* Once more He began to teach by the side of the Lake, and a vast multitude of people came together to listen to Him. He therefore went on board the boat and sat there, a little way from the land; and all the people were on the shore close to the water. Then He taught them much by means of 2 parables; and in His teaching He said, 2

'Listen! A sower went out to sow. As he sowed, some of the seed fell by the way-side, and the birds came and pecked it up. Some fell on the rocky ground where it found but little earth, and it shot up quickly because it had no depth of soil; but when the sun was risen, it was scorched, and through having no root it withered away. Some again, fell among the thorns; and the thorns sprang up and stifled it, so that it yielded no crop. But some of the seed fell into good ground, and gave a return: it came up and increased, and yielded thirty, sixty, or a hundred fold.' 3, 4, 5, 6, 7, 8

'Listen,' He added, 'every one who has ears to hear!' 9

When He was alone, the Twelve and the others who were about Him asked Him to explain His parables. 10

'To you,' He replied, 'has been entrusted the secret truth concerning the Kingdom of God; but to those others outside your number all this is spoken in parables, that 11 12

"THEY MAY LOOK AND LOOK, BUT NOT SEE,  
AND LISTEN AND LISTEN BUT NOT UNDERSTAND,  
LEST PERCHANCE THEY SHOULD TURN AND BE PARDONED"  
(Isa. vi. 10).

'Do you all miss the meaning of this parable?' He added; 'how then will you understand the rest of my parables?' 13

'What the sower sows is the word. Those who receive the seed by the wayside are those in whom the word is sown, but, when they have heard it, Satan comes at once and carries away the word sown in them. In the same way those who receive the seed on the rocky places are those who, when they have heard the word, at once accept it joyfully, but they have no root within them. They last for a time; then, when suffering or 14 15 16 17

persecution comes because of the word, they stumble and fall. Others there are who receive the seed among the thorns: these are they who have heard the word, but worldly cares and the deceitfulness of wealth and absorption in other attractions come in and stifle the word, and it becomes unfruitful. Those, on the other hand, who have received the seed on the good ground, are all who hear the word and welcome it, and yield a return of thirty, sixty, or a hundred fold.

He went on to say,  
*Lamps are for giving Light* 'Is the lamp brought in to be put under the bushel-measure, or under the bed? Is it not that it may be placed on the lampstand? Why,

there is nothing hidden except to be disclosed, nor has anything been made a secret but that it may come to light. Listen, every one who has ears to hear!

He also said to them,

'Take care what you hear. With what measure you measure, it will be measured to you, and that with interest. For he who has will have more given him; and from him who has not, even what he has will be taken away.'

Another saying of His was this:

*'The Seed growing of itself'* 'The Kingdom of God is as if a man scattered seed over the ground: he spends days and nights, now awake, now asleep, while the seed sprouts and grows tall, he knows not how. Of itself the land produces the crop—first the blade, then the ear; afterwards the perfect grain in the ear. But no sooner is the crop ripe, than he sends the reapers, because the time of harvest has come.'

Another saying of His was this:

*'The Mustard Seed'* 'How are we to picture the Kingdom of God? or by what parable shall we represent it? It is like a mustard seed, which, when sown in the earth, is the smallest of all seeds in the world; yet when sown it springs up and becomes larger than all the herbs, and throws out great branches, so that the birds lodge under its shadow.'

With many such parables He would speak the word to them according to their capacity for receiving it. But except in parables He spoke nothing to them; while to His own disciples He explained everything in private.

The same day, in the evening, He said to

*A Storm subdued them,* 'Let us cross to the other side.'

So they got away from the crowd, and took Him, as He was, in the boat; and other boats accompanied

Him. But a heavy squall came on, and the waves were now 37 dashing into the boat, so that it was fast filling. But He 38 Himself was in the stern asleep, with His head on the cushion: so they woke Him.

'Rabbi,' they cried, 'is it nothing to you that we are drowning?'

So He roused Himself and rebuked the wind, and said to 39 the waves,

'Silence! Be still!'

The wind sank, and there was perfect calm.

'Why are you so timid?' He asked; 'have you still no 40 faith?'

Then they were filled with terror, and began to say to one 41 another,

'Who then is this? For even wind and sea obey Him.'

*A Gerasene* So they arrived at the opposite shore of the 1 5  
*Demoniac* Lake, in the country of the Gerasenes. At 2  
*cured* once, on His landing, there came from the

tombs to meet Him a man possessed by a foul spirit. This man lived among the tombs, nor could any one 3. now secure him even with a chain; for many a time he had 4 been left securely bound in fetters and chains, but afterwards the chains lay torn link from link, and the fetters in fragments, and there was no one strong enough to master him. And constantly, day and night, he remained among the tombs 5 or on the hills, shrieking, and mangling himself with sharp stones. When he saw Jesus in the distance, he ran and threw 6 himself at His feet, crying out in a loud voice, 7

'What hast Thou to do with me, Jesus, Son of God Most High? In God's name I implore Thee not to torment me.'

For He had said to him, 8

'Foul spirit, come out of the man.'

Jesus also questioned him. 9

'What is your name?' He said.

'Legion,' he replied, 'for there are a host of us.'

And he earnestly entreated Him not to send them away 10 out of the country.

Feeding there, on the mountain slope, was a great herd of 11 swine. So they besought Jesus. 12

'Send us to the swine,' they said, 'that we may enter them.'

He gave them leave; and the foul spirits came out and 13 entered the swine; and the herd—about 2000 in number—rushed headlong down the steep into the Lake and were drowned in the Lake. The swineherds fled, and spread the 14 news in town and country. So the people went to see what



had happened. And when they came to Jesus, they beheld the 15  
demoniac quietly seated, clothed and of sane mind—the man  
who had had the legion: and they were awe-struck. And 16  
those who had seen it told them what had happened to the  
demoniac, and all about the swine. Then they began to 17  
entreat Him to depart from their district.

As He was embarking, the man who had been possessed 18  
asked permission to accompany Him. But He would not 19  
allow it.

‘Go home to your family,’ He said, ‘and report to them all  
that the LORD has done for you, and the mercy He has  
shown you.’

The man departed, and proclaimed everywhere in Decapolis 20  
all that Jesus had done for him; and all were astonished.

When Jesus had re-crossed in the boat to the 21  
*Jairus's* other side, a vast multitude collected round  
*Daughter* Him; and He was on the shore of the Lake,  
when there came one of the rulers of the synagogue (he was 22  
called Jairus) who, on beholding Him, threw himself at His 23  
feet, and besought Him with many entreaties.

‘My little daughter,’ he said, ‘is at the point of death: I  
pray you come and lay your hands upon her, that she may  
recover and live.’

And Jesus went with him. And a dense 24  
*A Woman* crowd followed Him, and thronged Him on  
*cured* all sides.

Now a woman who for twelve years had been troubled 25  
with haemorrhage, and had suffered much from a number 26  
of doctors and had spent all she had without receiving benefit  
but rather growing worse, heard of Jesus. And she came in 27  
the crowd behind Him and touched His cloak; for she said, 28  
‘If I but touch His clothes, I shall be cured.’

In a moment the flow of her blood ceased, and she felt 29  
in herself that her complaint was cured. Immediately Jesus, 30  
well knowing that healing power had gone from Him, turned  
round in the crowd and asked,

‘Who touched my clothes?’

‘You see the multitude pressing you on all sides,’ His 31  
disciples exclaimed, ‘and yet you ask, “Who touched me?”’

But He continued looking about to see the person who 32  
had done this, until the woman, frightened and trembling, 33  
knowing what had happened to her, came and threw herself  
at His feet, and told Him all the truth.

‘Daughter,’ He said, ‘your faith has cured you: go in peace, 34  
and be free from your complaint.’

*Jairus's  
Daughter*

While He is yet speaking, men come from 35  
the house to the ruler, and say,  
'Your daughter is dead; why trouble the

Rabbi further?'

But Jesus, disregarding their words, said to the ruler, 36  
'Do not be afraid; only have faith.'

And He allowed no one to accompany Him except Peter 37  
and the brothers James and John. So they come to the ruler's 38  
house. Here He gazes on a scene of uproar, with the people  
weeping aloud and wailing. He goes in. 39

'Why all this outcry and loud weeping?' He asks; 'the  
child is asleep, not dead.'

And they jeered at Him. But He puts them all out, takes 40  
the child's father and mother and those He has brought with  
Him, and enters the room where the child lies. Then, taking 41  
her by the hand, He says to her,

'Talithà, koum'; that is to say, 'Little girl, I bid you to  
wake!'

Instantly the little girl rises to her feet and begins to walk 42  
(for she was twelve years old). They were at once beside  
themselves with utter astonishment; but He gave strict  
injunctions that the matter should not be made known, 43  
and directed them to give her something to eat.

*A Visit to  
Nazareth*

Leaving that place He came into His own 1 6  
country, accompanied by His disciples. On 2  
the Sabbath He began to teach in the  
synagogue; and many, as they heard Him, were astonished.

'Where did he acquire all this?' they asked. 'What is this  
wisdom that has been given to him? And what are these  
miracles which his hands perform? Is not this the carpenter, 3  
Mary's son, the brother of James and Josè, Jude and Simon?  
And do not his sisters live here among us?'

So they took offence at Him. But Jesus said to them, 4

'There is no Prophet without honour except in his own  
country, and among his own relatives, and in his own home.'

And He could not do any miracle there, except that He 5  
laid his hands on a few sick folk and cured them; and He  
wondered at their unbelief. So He went round the adjacent 6  
villages, teaching.

Then summoning the twelve to Him, He proceeded to 7  
send them out by twos, and gave them authority over the  
foul spirits. He charged them to take nothing for the journey 8  
except a stick; no bread, no bag, and not a penny in their 9  
pockets, but to go wearing sandals.

'And do not,' He said, 'put on an extra inner garment.

Wherever you enter a house, make it your home till you leave 10  
that place. But wherever they will not receive you or listen 11  
to you, when you leave, shake off the very dust from under  
your feet as a protest against them.'

So they set out, and preached, in order that men might 12  
repent. Many demons they expelled, and many invalids they 13  
anointed with oil and cured.

King Herod heard of all this (for the name 14  
of Jesus had become widely known), and he  
*The Murder of John the Baptist* said,

'John the Baptizer has come back to life, and  
that is why these miraculous Powers are working in him.'

Others asserted that he was Elijah.

Others again said,

'He is a Prophet, like one of the great Prophets.'

But when Herod heard of him, he said,

'That John, whom I beheaded, has come back to life.'

For Herod himself had sent and arrested John, and had 17  
kept him in prison in chains, for the sake of Herodias, his  
brother Philip's wife; because he had married her. For John 18  
told Herod,

'You have no right to be living with your brother's wife.'

Therefore Herodias bore a grudge against him and wished 19  
to take his life, but could not; for Herod stood in awe of 20  
John, knowing him to be an upright and holy man, and he  
protected him. After listening to him he was in great per-  
plexity, and yet he found a pleasure in listening. At length 21  
Herodias found her opportunity. Herod on his birthday  
gave a banquet to the nobles of his court and to the tribunes  
and the principal people in Galilee, at which Herodias's own 22  
daughter came in and danced, and so charmed Herod and  
his guests that he said to her,

'Ask me for anything you please, and I will give it to you.'

He even swore to her,

'Whatever you ask me for I will give you, up to half my 23  
kingdom.'

She at once went out and said to her mother:

'What shall I ask for?'

'The head of John the Baptizer,' she replied.

The girl immediately came in, in haste, to the King and 25  
made her request.

'My desire is,' she said, 'that you will give me, here and  
now, on a dish, the head of John the Baptist.'

Then the King, though intensely sorry, yet for the sake of 26  
his oaths, and of his guests, would not break faith with her.

He at once sent a soldier of his guard with orders to bring 27  
John's head. So he went and beheaded him in the prison, and 28  
brought his head on a dish and gave it to the young girl,  
who gave it to her mother. When John's disciples heard of it, 29  
they came and took away his body and laid it in a tomb.

*The Apostles* When the apostles re-assembled round Jesus, 30  
*return from* they reported to Him all they had done and  
*their Mission* all they had taught. Then He said to them, 31  
'Come away, all of you, to a quiet place, and rest awhile.'

For there were many coming and going, so that they had  
no time even for meals. Accordingly they went away in the 32  
boat to a solitary place. But the people saw them going, and 33  
many recognized them; so they hastened there on foot from  
all the neighbouring towns, and arrived before them. So 34  
when Jesus landed, He saw a vast multitude; and His heart was  
moved with pity for them, because they were like sheep without  
a shepherd, and He proceeded to teach them many things.

By this time it was late: so His disciples 35  
5000 came to Him, and said,

*People fed* This is a lonely place, and the hour is now  
late: send them away that they may go to the farms and 36  
villages near and buy themselves something to eat.'

'Give them food yourselves,' He replied. 37

'Are we,' they asked, 'to go and buy two hundred shillings'  
worth of bread and give them food?' 38

'How many loaves have you?' He inquired; 'go and see.' 38

So they found out, and said,

'Five; and a couple of fish.'

So He directed them to make all recline in companies on 39  
the green grass. And they settled down in groups of hundreds 40  
and of fifties. Then He took the five loaves and the two fish, 41  
and lifting His eyes to heaven He blessed the food. Then He  
broke the loaves into portions, which He handed to the  
disciples to distribute; giving pieces also of the two fish to  
them all. All ate and were fully satisfied. And they took up 42, 43  
broken portions enough to fill twelve baskets, besides pieces  
of the fish. Those who ate the bread were 5000 men. 44

*Jesus prays* Immediately afterwards He made His disciples 45  
*in Solitude* go on board the boat and cross over to Beth-  
saida, leaving Him behind to dismiss the crowd. 46

He then bade the people farewell, and went away up the hill  
to pray.

*He walks on* When evening was come, the boat was half 47  
*the Lake* way across the Lake, while He Himself was on  
shore alone. But seeing them distressed with 48



rowing (for the wind was against them), about the fourth watch of the night He came towards them walking on the Lake, as if intending to pass them. They saw Him walking on the water, and thinking that it was a ghost they cried out; for they all saw Him and were terrified. He, however, immediately spoke to them.

‘There is no danger,’ He said; ‘it is I; do not be alarmed.’

Then He went up to them and entered the boat, and the wind lulled; and they were beside themselves with amazement; for they had not learned the lesson taught by the loaves, but their minds were dull.

Having crossed over they drew to land at Geennesaret and made fast to the shore. But no sooner had they left the boat than the people immediately recognized Him. And they scoured the whole district, and began to bring to Him on their mats those who were ill wherever they heard He was. And enter wherever He might—village or town or hamlet—they laid their sick in the open places, and entreated Him to let them touch were it but the tassel of His robe; and all, whoever touched Him, were restored to health.

Then the Pharisees, with certain Scribes who had come from Jerusalem, came to Him in a body. They had noticed that some of His disciples were eating their food with ‘unclean’ (that is to say, unwashed) hands. (For the Pharisees and all the Jews—being, as they are, zealous for the traditions of the Elders—never eat without first carefully washing their hands, and when they come from market they will not eat without bathing first; and they have a good many other customs which they have received traditionally and cling to, such as the washing of cups and pots and of bronze vessels, and of beds.) So the Pharisees and Scribes put the question to Him:

‘Why do your disciples transgress the traditions of the Elders, and eat their food with unclean hands?’

‘Rightly did Isaiah prophesy of you hypocrites,’ He replied: ‘as it is written.

“THIS PEOPLE HONOUR ME WITH THEIR LIPS,

WHILE THEIR HEART IS FAR FROM ME:

IN VAIN DO THEY WORSHIP ME

WHILE THEY LAY DOWN PRECEPTS WHICH ARE MERE HUMAN RULES” (Isa. xxix. 13).

‘You neglect God’s Commandment: you hold fast to men’s traditions.’

‘Praiseworthy indeed!’ He added, ‘to set at nought God’s

Commandment in order to observe your own traditions !  
For Moses said, "HONOUR THY FATHER AND THY MOTHER" 10  
(Exod. xx. 12), and again, "HE WHO REVILES FATHER OR  
MOTHER, LET HIM BE PUT TO DEATH" (Exod. xxi. 17). But you 11  
say, "If a man says to his father or mother, This thing is  
Korban (that is consecrated to God); otherwise you should  
have received it from me—" you no longer allow him to do 12  
anything for his father or mother, thus nullifying God's 13  
precept by your tradition which you have handed down.  
And many things of that kind you do.'

Then Jesus called the people to Him again. 14

'Listen to me, all of you,' He said, 'and understand. There 15  
is nothing outside a man which entering into him, can make  
him unclean; but it is the things which come out of a man  
that make him unclean.'

After He had left the crowd and gone indoors, His disciples 17  
began to ask Him about this parable.

'Is it so that you also are without understanding?' He 18  
replied; 'do you not see that anything whatever that enters a  
man from outside cannot make him unclean, because it does  
not go into his heart, but into his stomach, and passes away?' 19

By these words Jesus pronounced all kinds of food clean.

'It is what comes out of a man,' He added, 'that makes 20  
him unclean. For from within, out of men's hearts, their 21  
evil purposes proceed—fornication, theft, murder, adultery, 22  
covetousness, wickedness, deceit, licentiousness, envy,  
slander, pride, reckless folly: all these wicked things come 23  
out from within and make a man unclean.'

Then He rose and left that place and went into the neigh- 24  
bourhood of Tyre and Sidon.

Here He entered a house and wished no one  
*A Gentile* to know it, but He could not escape observation.

*Girl cured* Forthwith a woman whose little daughter was 25  
possessed by a foul spirit heard of Him, and came and flung  
herself at His feet. She was a Gentile woman, a Syro- 26  
phoenician by nation, and she begged Him to expel the  
demon from her daughter.

'Let the children first eat all they want,' He said; 'it is 27  
not right to take the children's bread and throw it to the dogs.'

'True, Sir,' she replied, 'but even the dogs under the table 28  
eat the children's scraps.'

'For those words of yours, go home,' He replied; 'the 29  
demon has gone out of your daughter.'

So she went home, and found the child laid on the bed, 30  
and the demon gone.

*A deaf  
Stammerer  
cured*

Returning from the neighbourhood of Tyre, 31  
He came by way of Sidon to the Lake of  
Galilee, passing through the district of Deca-  
polis. Here they brought to Him a deaf man 32  
who stammered, on whom they begged Him to lay His  
hands. So Jesus taking him aside, apart from the crowd, 33  
put His fingers into his ears, and spat, and moistened his  
tongue; and looking up to heaven He sighed, and said to 34  
him,

‘Ephphatha!’ (that is, ‘Open!’).

And the man’s ears were opened, and his tongue became 35  
untied, and he began to speak perfectly. Then Jesus charged 36  
them to tell no-one; but the more He charged them, all the  
more did they spread the news far and wide. The amazement 37  
was extreme.

‘How well he has done everything,’ they exclaimed; ‘he  
even makes deaf men hear and dumb men speak!’

*4000*

*People fed*

About that time there was again an immense 1 8  
crowd, and they found themselves with nothing  
to eat. So He called His disciples to Him.  
‘My heart aches for the people,’ He said; ‘for this is now the 2  
third day they have remained with me, and they have nothing  
to eat. If I were to send them home hungry, they would faint 3  
on the way, some of them having come a great distance.’

‘Where can we possibly get bread here in this remote 4  
place to satisfy such a crowd?’ answered His disciples.

‘How many loaves have you?’ He asked.

‘Seven,’ they said.

So He passed the word to the people to sit down on the 6  
ground. Then taking the seven loaves He blessed them, and  
broke them into portions and proceeded to give them to His  
disciples for them to distribute, and they distributed them to  
the people. They had also a few small fish. He blessed them, 7  
and He told His disciples to distribute these also. So the 8  
people ate an abundant meal; and what remained over they  
took up—seven large baskets of broken pieces. The number  
fed were about 4000. Then He sent them away, and at once 9, 10  
going on board with His disciples He came into the district  
of Dalmanutha.

*‘A Sign  
from  
Heaven’*

The Pharisees followed Him and began to 11  
dispute with Him, asking Him for a sign from  
heaven, to make trial of Him. But with a deep 12  
and troubled sigh, He said,

‘Why do the men of to-day ask for a sign? In truth I tell  
you that no sign shall be given to the men of to-day.’

So He left them, went on board again, and crossed to the 13  
other side of the Lake.

*The Leaven of the Pharisees and of Herod* Now they had forgotten to take bread, nor 14  
had they more than a single loaf with them in  
the boat; and when He admonished them, 'See 15  
that you are on your guard against the leaven  
of the Pharisees and the leaven of Herod,' they 16  
reasoned with one another and remarked,

'We have no bread!'

He perceived what they were saying, and He said to them, 17  
'What is this discussion about having no bread? Do you  
not yet see and understand? Are you so dull of mind? You 18  
HAVE EYES! CAN YOU NOT SEE? YOU HAVE EARS! CAN YOU  
NOT HEAR? (Jer. v. 21) and have you no memory? When 19  
I broke up the five loaves for the 5000 men, how many  
baskets did you take up full of broken portions?'

'Twelve,' they said.

'And when the seven for the 4000, how many hampers full 20  
of portions did you take away?'

'Seven,' they answered.

'Do you not yet understand?' He said. 21

*A blind Man at Bethsaida receives Sight* And they came to Bethsaida. And a blind 22  
man was brought to Jesus and they entreated  
Him to touch him. So He took the blind man 23  
by the arm and brought him out of the village,  
and spitting into his eyes He put His hands on him and  
asked him,

'Can you see anything?'

He looked up and said, 24

'I can see people: I see them like trees—only walking.'

Then for the second time He put His hands on the man's 25  
eyes, and the man, looking steadily, recovered his sight and  
saw everything distinctly. So He sent him home, and added, 26

'Do not even go into the village.'

*Peter acknowledges Jesus as the Christ* From that place Jesus and His disciples went 27  
to the villages belonging to Caesarea Philippi.  
On the way He began to ask his disciples, 28  
'Who do people say that I am?'

'John the Baptist,' they replied, 'but others say Elijah, and 28  
others, that you are one of the Prophets.'

Then He asked them, 29

'But you yourselves, who do you say that I am?'

'You are the Christ,' answered Peter.

And He strictly forbade them to tell this about Him to any 30  
one.



*Jesus pre-  
dicts His  
own Death  
and Resur-  
rection*

And now for the first time He told them, 31  
'The Son of Man must suffer much cruelty,  
and be rejected by the Elders and the High  
Priests and the Scribes, and be put to death, and  
on the third day rise to life.'

This He told them plainly; whereupon Peter took Him 32  
aside, and began to remonstrate with Him. But turning 33  
round and seeing His disciples, He rebuked Peter.

'Get behind me, Satan,' He said, 'for your thoughts are  
not God's thoughts, but men's.'

*Self-re-  
nunciation  
the Way to  
Life*

Then calling to Him the crowd and also 34  
His disciples, He said to them,

'If any one wishes to follow me, let him  
renounce self and take up his cross, and so be  
my follower. For whoever desires to save his life shall lose it, 35  
but he who loses his life for my sake, and for the sake of the  
gospel, shall save it. Why, what does it benefit a man to gain 36  
the whole world and forfeit his life? For what could a man 37  
give to buy back his life? Every one who has been ashamed 38  
of me and of my teachings in this apostate and sinful age, of  
him the Son of Man also will be ashamed when He comes in  
His Father's glory with the holy angels.'

He went on to say,

'I tell you in truth that some of those who are standing here  
will not taste death till they have seen the Kingdom of God  
already come in power.'

*The Trans-  
figuration*

Six days later, Jesus took with Him Peter, 2  
James, and John, and brought them alone, apart  
from the rest, up a high mountain; and in their  
presence His appearance underwent a change. His garments  
also became dazzling with brilliant whiteness—such whiteness 3  
as no bleaching on earth could give. Moreover there appeared 4  
to them Elijah accompanied by Moses; and the two were  
conversing with Jesus, when Peter said to Jesus, 5

'Rabbi, it is well that we are here. Let us put up three  
tents—one for you, one for Moses, and one for Elijah.'

For he knew not what to say: they were filled with such 6  
awe. Then there came a cloud spreading over them, and a 7  
voice issued from the cloud,

'This is my Son, the Beloved: listen to Him.'

Instantly they looked round, and now they could no longer 8  
see any one, but only Jesus with them.

*The Coming  
of Elijah*

As they were coming down from the moun- 9  
tain, He very strictly forbade them to tell any one  
what they had seen 'until after the Son of Man

has risen from among the dead.' So they kept the matter 10  
to themselves, although discussing one with another what  
was meant by this rising from the dead. They also asked 11  
Him,

'How is it that the Scribes say that Elijah must first come?'

'Elijah,' He replied, 'does indeed come first and reforms 12  
everything; but how is it that it is written of the Son of Man  
that He will endure much suffering and be held in contempt?  
Yet I tell you that not only has Elijah come, but they have 13  
also done to him whatever they chose, as the Scriptures say  
about him.'

As they came to rejoin the disciples, they saw 14  
*Cure of an* an immense crowd surrounding them and a  
*Epileptic* party of Scribes disputing with them. Imme- 15  
diately the whole multitude on beholding Him were awe-  
struck, and they ran forward and greeted Him.

'What are you discussing?' He asked them. 16

'Rabbi,' answered one of the crowd, 'I have brought you 17  
my son. He has a dumb spirit in him; and wherever it comes 18  
upon him, it dashes him to the ground, and he foams at the  
mouth and grinds his teeth, and he is pining away. I begged  
your disciples to expel it, but they were unable.'

'O unbelieving generation!' replied Jesus; 'how long must 19  
I be with you? how long must I bear with you? Bring him  
to me.'

So they brought him to Jesus. And the spirit, when he saw 20  
Jesus, immediately threw the youth into convulsions, so that  
he fell on the ground and rolled about, foaming at the mouth.  
Then Jesus asked the father, 21

'How long has he been like this?'

'From early childhood,' he said; 'and often it has thrown 22  
him into the fire or into pools of water to destroy him. But,  
if you can, have pity on us and help us.'

'If I can!' replied Jesus; 'Why, everything is possible to 23  
him who believes.'

Immediately the father cried out, 24

'I do believe: aid my weak faith.'

Then Jesus, seeing that a crowd was rapidly gathering, 25  
rebuked the foul spirit, and said to it,

'Dumb and deaf spirit, I command you, come out of him  
and never enter into him again.'

So with a loud cry it threw the boy into fit after fit, and 26  
came out. The boy looked as if he were dead, so that most of  
them said he was dead; but Jesus took his hand and raised 27  
him up, and he stood on his feet.

After the return of Jesus to the house His disciples asked Him privately, 28

'How is it that we could not expel the spirit?'

'An evil spirit of this kind,' He answered, 'can only be driven out by prayer.' 29

*Jesus again predicts His own Death and Resurrection* Departing thence they passed through Galilee, 30  
and He was unwilling that any one should know it; for He was teaching His disciples, and telling them, 31

'The Son of Man is to be betrayed into the hands of men, and they will put Him to death; and after being put to death, in three days He will rise to life again.'

They, however, did not understand what He meant, and were afraid to question Him. 32

*A Lesson in Humility* So they came to Capernaum; and when in the house He asked them, 33  
'What were you arguing about on the way?'

They remained silent; for on the way they had debated with one another who was the chief of them. Then sitting down He called the Twelve, and said to them, 34 35

'If any one wishes to be first, he must be last of all and servant of all.'

And taking a young child He set him in their midst, then threw His arms round him and said, 36

'Whoever for my sake receives one such young child as this, receives me; and whoever receives me, receives not so much me as Him who sent me.' 37

*Intolerance rebuked* 'Rabbi,' said John to Him, 'we saw a man making use of your name to expel demons, and we tried to hinder him, because he did not follow us.' 38

'Hinder him not,' replied Jesus, 'for there is no one who will perform a miracle in my name and be able the next minute to speak evil of me. He who is not against us is for us; and whoever gives you a cup of water to drink because you belong to Christ, I tell you that he will certainly not lose his reward.' 39 40 41

*Stones of Stumbling* 'Whoever shall occasion the fall of one of these little ones who believe, it would be better for him if with a millstone hanging round his neck he had been thrown into the sea. If your hand should cause you to fall, cut it off: it would be better for you to enter into Life maimed, than possessing both your hands to go into Gehenna, into the fire which cannot be put out.' 42 43

Or if your foot should cause you to fall, cut it off: it would 45  
be better for you to enter into Life crippled, than possessing  
both your feet to be thrown into Gehenna. Or if your eye 47  
should cause you to fall, tear it out. It would be better for  
you to enter into the Kingdom of God with one eye than  
possessing two eyes to be thrown into Gehenna, where THEIR 48  
WORM DOES NOT DIE AND THE FIRE IS NOT PUT OUT (Isa. lxvi.  
24). Every one shall be salted with fire. Salt is a good thing, 49  
but if the salt should become tasteless, with what wilt you  
restore the saltiness? Have salt within you and live at peace  
with one another.

*A Question* Setting out from that place, He enters the 1 10  
*about* district of Judaea and crosses the Jordan:

*Divorce* again the people flock to Him, and again, as  
usual, He taught them. Presently a party of Pharisees come 2  
to Him with the question—seeking to entrap Him,

‘May a man divorce his wife?’

‘What rule did Moses lay down for you?’ He answered. 3

‘Moses,’ they said, ‘permitted a man to draw up a 4  
written notice of divorce, and to send his wife away’  
(Deut. xxiv. 1).

‘It was in consideration of your stubborn hearts,’ said 5  
Jesus, ‘that Moses made this law for you; but at the creation 6  
“MALE AND FEMALE DID GOD MAKE THEM (Gen. i. 27). FOR 7  
THIS REASON A MAN SHALL LEAVE HIS FATHER AND HIS MOTHER,  
AND SHALL CLING TO HIS WIFE, AND THE TWO SHALL BE ONE”  
(Gen. ii. 24); so that they are two no longer, but “ONE.” 8  
What, therefore, God has joined together let not man 9  
separate.’

Indoors the disciples began questioning Jesus again on the 10  
same subject. He replied,

‘Whoever divorces his wife and marries another woman, 11  
commits adultery against the first wife; and if a woman 12  
divorces her husband and marries another man, she commits  
adultery.’

*Children* One day people were bringing young children 13  
*welcomed* to Jesus for Him to touch them, but the disciples  
*and blessed* interfered. Jesus, however, on seeing this, was 14  
moved to indignation, and said to them,

‘Let the little children come to me: do not hinder them;  
for to those who are childlike the Kingdom of God belongs.  
In truth I tell you that whoever does not receive the Kingdom 15  
of God like a little child will certainly not enter it.’

Then He took them in His arms and blessed them lovingly, 16  
laying His hands upon them.



*Eternal Life* As He went out on the road, there came a 17  
man running up to Him, who knelt at His feet  
and asked,

'Good Rabbi, what am I to do in order to inherit eternal life?'

'Why do you call me good?' asked Jesus in reply; 'there 18  
is no one good except One—that is, God. You know the 19  
Commandments—"DO NOT MURDER"; "DO NOT COMMIT  
ADULTERY"; "DO NOT STEAL"; "DO NOT LIE IN GIVING  
EVIDENCE"; "DO NOT DEFRAUD"; "HONOUR THY FATHER  
AND THY MOTHER"' (Deut. v. 17-20).

'Rabbi,' he replied, 'all these Commandments I have 20  
carefully obeyed from my youth.'

Then Jesus looked at him and loved him, and said, 21

'One thing is lacking in you: go, sell all you possess and  
give the proceeds to the poor, and you shall have riches in  
heaven; and come and follow me.'

At these words his brow darkened, and he went away sad; 22  
for he possessed great wealth.

*The* Then looking round on His disciples Jesus 23  
*Dangers of* said,

*Wealth* 'How hard will it be for the possessors of  
riches to enter the Kingdom of God!'

The disciples were amazed at His words. Jesus, however, 24  
said again,

'Children, how hard it is for those who trust in riches to  
enter the Kingdom of God! It is easier for a camel to go 25  
through the eye of a needle than for a rich man to enter the  
Kingdom of God.'

They were astonished beyond measure, and said to one 26  
another,

'Who then can be saved?'

Jesus looking on them said,

'With men it is impossible, but not with God; for every- 27  
thing is possible with God.'

Peter said to Him, 'See, we gave up every- 28  
*Self-sacrifice* thing and have followed you.'

*for Christ* 'In truth I tell you,' replied Jesus, 'that 29  
*enriches* there is no one who has forsaken house or  
brothers or sisters, or mother or father, or children or lands,  
for my sake and for the sake of the gospel, but will receive 30  
a hundred times as much now in this present life—houses,  
brothers, sisters, mothers, children, lands—and persecution  
with them—and in the coming age eternal life. But many 31  
who are now first will be last, and the last, first.'

*Jesus a third time predicts His Death and Resurrection* They were on the road going up to Jerusalem, 32 and Jesus was walking ahead of them; they were awe-struck, and those who followed did so in fear. Then, once more calling to Him the twelve, He began to tell them what was about to happen to Him.

'See,' He said, 'we are going up to Jerusalem, where the Son of Man will be betrayed to the High Priests and the Scribes. They will condemn Him to death, and will hand Him over to the Gentiles; they will mock Him, spit on Him, scourge Him, and put Him to death; but on the third day He will rise to life again.'

*Pre-eminence in the Kingdom* Then James and John, the sons of Zebedee, 35 came up to Him and said, 'Rabbi, we wish you would grant us what we may ask of you.'

'What would you have me do for you?' He asked. 36 'Allow us,' they replied, 'to sit one at your right hand and the other at your left hand, in your glory.'

'You know not,' said He, 'what you are asking. Are you able to drink out of the cup from which I am to drink, or to be baptized with the baptism with which I am to be baptized?'

'We are able,' they replied. 39 'Out of the cup,' said Jesus, 'from which I am to drink, you shall drink and with the baptism with which I am to be baptized you shall be baptized; but as to sitting at my right hand or at my left, that is not mine to give: it will be for those for whom it has been reserved.'

*Humble Service true Greatness* The other ten, hearing of it, were at first 41 highly indignant with James and John. Jesus, however, called them to Him and said to them, 'You are aware how those who are deemed rulers among the Gentiles lord it over them, and their great men make them feel their authority; but it is not so among you. No, whoever desires to be great among you must be your servant; and whoever desires to be first among you must be the bond-servant of all. For indeed the Son of Man did not come to be served, but to serve others, and to give His life as the redemption-price for many.'

*A blind Man receives Sight* They came to Jericho; and as He was leaving 46 that town—Himself and His disciples and a great crowd—Bartimaeus (the son of Timaeus), a blind beggar, was sitting by the way-side. Hearing that it was Jesus the Nazarene, he began to cry 47 out,

'Son of David, Jesus, have pity on me.'

Many angrily told him to leave off shouting; but he only 48  
cried out all the louder,

'Son of David, have pity on me.'

Then Jesus stood still.

49

'Call him,' He said.

So they called the blind man.

'Cheer up,' they said; 'rise, he is calling you.'

The man flung away his cloak, sprang to his feet, and 50  
came to Jesus.

'What shall I do for you?' said Jesus.

51

'Rabboni,' replied the blind man, 'let me recover my  
sight.'

'Go,' said Jesus, 'your faith has cured you.'

52

Instantly he regained his sight, and followed Him along  
the road.

When they were getting near Jerusalem and 1 11  
*An Ass's* had arrived at Bethphage and Bethany, at the  
*Colt is* Mount of Olives, Jesus sent two of His disciples  
*borrowed* on in front, with these instructions:

'Go to the village facing you, and immediately on entering 2  
it you will find an ass's colt tied up which no one has ever yet  
ridden: untie it and bring it here. And if any one asks you, 3  
"Why are you doing that?" say, "The Master needs it, and  
will send it back here without delay."'

So they went and found a young ass tied up at the front 4  
door of a house. They were untying it, when some of the 5  
bystanders called out,

'What are you doing, untying the colt?'

And they told them what Jesus had said, and they let them 6  
take it.

*Jesus rides* So they brought the colt to Jesus, and threw 7  
*into* their garments over it; and He mounted. Then 8  
*Jerusalem* many spread their garments to carpet the road,  
and others leafy branches which they had cut  
down in the fields; while those who led the way and those  
who followed kept shouting

9

'HOSANNA!

BLESSED BE HE WHO COMES IN THE LORD'S NAME

(Ps. cxviii. 25, 26).

Blessings on the coming Kingdom of our forefather David! 10

HOSANNA IN THE HIGHEST! (Ps. cxlviii. 1).

So He came into Jerusalem and entered the Temple; and 11  
after looking round upon everything there, the hour being  
now late He went out to Bethany with the Twelve.

*A Fig-tree cursed* The next day, after they had left Bethany, 12  
He was hungry. In the distance He saw a fig- 13

tree in full leaf, and went to see whether perhaps He could find some figs on it. When however He came to it, He found nothing but leaves (for it was not fig time); and He said to the tree, 14

'Let no one ever again eat fruit from thee!'

And His disciples heard this.

*The Dealers driven from the Temple* They came to Jerusalem, and entering the 15  
Temple He began to drive out the buyers and sellers, and upset the money-changers' tables 16

and the stools of the dealers in doves, and would not allow any one to carry any vessel through the Temple. And He remonstrated with them. 17

'Is it not written,' He said,

"MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER FOR ALL THE NATIONS"? (Isa. lvi. 7). But you have made it what it now is—A ROBBERS' CAVE' (Jer. vii. 11).

This the High Priests and Scribes heard, and they sought 18  
means to destroy Him. For they were afraid of Him, because all the people were amazed at His teaching. When evening 19  
came on, Jesus and His disciples used to leave the city.

*The Fig-tree withers.* In the early morning, as they passed by, they 20  
saw the fig-tree withered to the roots; and 21

*The Power of Faith* Peter, recollecting, said to Him, 22  
'Look, Rabbi, the fig-tree which you cursed is withered up.'

Jesus said to them, 22

'Have faith in God. I tell you in truth that if any one 23  
shall say to this mountain, "Arise, and hurl yourself into the sea," and has no doubt about it in his heart, but stedfastly believes that what he says will happen, it shall be granted him. That is why I tell you, whatever you pray and ask for, if you 24  
believe that you have received it, it shall be yours. Whenever 25  
you stand praying, if you have a grievance against any one, forgive it, so that your Father in heaven may also forgive you your offences.'

They came again to Jerusalem; and as He 27  
was walking in the Temple, the High Priests and the Scribes and Elders came and asked 28  
Him,

*The Leaders of the People silenced* 'By what authority are you doing these things? Who gave you authority to do them?'

'And I will put a question to you,' replied Jesus; 'answer 29  
me, and then I will tell you by what authority I do these



things. John's Baptism—was it from heaven or from men? 30  
Answer me.'

So they debated the matter with one another. 31

'Suppose we say, "from heaven,"' they argued, 'he will ask, "Why then did you not believe him?"' Or should we 32 say, "from men"?'—

They were afraid of the people; for all agreed in holding John to have been really a Prophet. So they answered 33 Jesus,

'We do not know.'

'Nor do I tell you,' said Jesus, 'by what authority I do these things.'

Then he began to speak to them in parables. 1 12

*'The wicked Vine-dressers'* 'There was once a man,' He said, 'who planted a vineyard, fenced it round, dug a pit for the wine-vat, and built a watch-tower.

Then he let the place to vine-dressers and went abroad. At 2 vintage-time he sent one of his servants to receive from the vine-dressers a share of the vintage. But they seized him, 3 beat him cruelly and sent him away empty-handed. Again he 4 sent to them another servant; and him they wounded in the head and treated shamefully. Yet a third he sent, and him 5 they killed. And he sent many besides, and them also they ill-treated, beating some and killing others. He had still one 6 left whom he could send, a dearly-loved son: he sent him last of all, saying,

"They will treat my son with respect."

'But those men—the vine-dressers—said to one another, 7

"Here is the heir: come, let us kill him, and then the inheritance shall be ours."

'So they seized him and killed him, and flung his body 8 outside the vineyard. What, therefore, will the owner of the 9 vineyard do?'—

'He will come and put the vine-dressers to death, and will give the vineyard to others.'

'Have you not read even this passage,' He added, 10

— "THE STONE WHICH THE BUILDERS REJECTED  
HAS BECOME THE CORNERSTONE:

THIS CAME FROM THE LORD,

AND IT IS WONDERFUL IN OUR EYES"?' 11

(Ps. cxviii. 22, 23).

Now they were looking out for an opportunity to seize 12 Him, but were afraid of the people; for they saw that in this parable He had referred to themselves. So they left Him and went away.

*A Question  
about  
Tribute*

Their next step was to send to Him some of 13  
the Pharisees and of Herod's partisans to entrap  
Him in conversation. So they came to Him. 14

'Rabbi,' they said, 'we know that you are a  
truthful man and you pay no special regard to any one,  
since you do not consider men's outward appearance, but  
teach God's way truly. Is it allowable to pay poll-tax to  
Caesar, or not? Shall we pay, or shall we refuse to pay?' 15

But He, knowing their hypocrisy, replied,  
'Why try to ensnare me? Bring me a shilling for me to  
look at.'

They brought one; and He asked them, 16

'Whose is this likeness and this inscription?'

'Caesar's,' they replied.

'What is Caesar's,' replied Jesus, 'pay to Caesar—and 17  
what is God's, pay to God.'

And they wondered exceedingly at Him.

*A Question  
about the  
Resurrection*

Then came to Him a party of Sadducees, a 18  
sect which denies that there is any resurrection,  
and they proceeded to question Him.

'Rabbi,' they said, 'Moses made it a law for 19-  
US: "IF A MAN'S BROTHER SHOULD DIE AND LEAVE A WIFE, BUT  
NO CHILD, THE MAN SHALL MARRY THE WIDOW AND RAISE UP  
A FAMILY FOR HIS BROTHER" (Deut. xxv. 5, 6). There were 20  
once seven brothers, the eldest of whom took a wife, but at  
his death left no family. The second married the widow, and 21  
died, leaving no family; and the third did the same. And so 22  
did the rest of the seven, all dying childless. Finally the  
woman also died. At the Resurrection whose wife will she be? 23  
For they all seven married her.'

'Is not this the cause of your error,' replied Jesus—'your 24  
ignorance alike of the Scriptures and of the power of God?  
For when they have risen from the dead, men do not marry 25  
and women are not given in marriage, but they are as angels are  
in heaven. But as to the dead rising to life, have you never 26  
read in the Book of Moses, in the passage about the Bush,  
how God said to him, "I AM THE GOD OF ABRAHAM, AND THE  
GOD OF ISAAC, AND THE GOD OF JACOB"? (Exod. iii. 2-6).  
He is not the God of dead, but of living men. You are in 27  
grave error.'

*Love, the  
supreme  
Law*

Then one of the Scribes, who had heard them 28  
disputing and well knew that Jesus had given  
them an answer to the point, came forward and  
asked Him,

'Which is the chief of all the Commandments?'

'The chief Commandment,' replied Jesus, 'is this: "HEAR, 29  
O ISRAEL ! THE LORD OUR GOD IS ONE LORD ; AND THOU SHALT 30  
LOVE THE LORD THY GOD WITH THY WHOLE HEART, THY WHOLE  
SOUL, THY WHOLE MIND, AND THY WHOLE STRENGTH" (Deut.  
vi. 4, 5).

'The second is this: "THOU SHALT LOVE THY NEIGHBOUR AS 31  
THYSELF" (Lev. xix. 18).

'There is no other Commandment greater than these.'

And the Scribe said to Him, 32

'Rightly, in very truth, Rabbi, have you said that HE  
STANDS ALONE, AND THERE IS NO OTHER THAN HE; and TO 33  
LOVE HIM WITH ALL ONE'S HEART, WITH ALL ONE'S UNDER-  
STANDING, AND WITH ALL ONE'S STRENGTH, AND TO LOVE ONE'S  
NEIGHBOUR NO LESS THAN ONESELF, is far better than all our  
WHOLE BURNT-OFFERINGS AND SACRIFICES' (1 Sam. xv. 22).

Perceiving that the Scribe had answered wisely, Jesus said 34  
to him,

'You are not far from the Kingdom of God.'

No one from that time forward ventured to put any  
question to Him.

Now, while teaching in the Temple, Jesus asked, 35

*David's Son* 'How is it the Scribes say that the Christ is  
*and David's* a son of David ? David himself, taught by the 36  
*Lord* Holy Spirit, said,

"THE LORD SAID TO MY LORD,

SIT AT MY RIGHT HAND,

UNTIL I HAVE MADE THY FOES A FOOTSTOOL UNDER THY  
FEET" (Ps. cx. 1).

'David himself calls Him "Lord": how then can He be 37  
his son ?'

And the mass of the people heard Jesus gladly.

And in the course of His teaching He said, 38

*The Scribes* 'Be on your guard against the Scribes who  
*denounced* like to walk about in long robes and to be bowed  
to in places of public resort, and to occupy the 39  
best places in the synagogues and at dinner-parties, and who 40  
swallow up the property of widows and then mask their  
wickedness by making long prayers: the heavier the punish-  
ment these men shall receive.'

Having taken a seat opposite the Treasury, 41

*The Widow's* He observed how the people were dropping  
*Gift* money into the Treasury, and that many of the  
wealthy threw in large sums. But there came one poor widow 42  
and dropped in two small coins, together equal in value to a  
mite. So He called His disciples to Him, and said, 43

'I tell you in truth that this widow, poor as she is, has thrown in more than all the other contributors to the Treasury; for they have all contributed what they could well spare, but she out of her need has thrown in all she possessed—all she had to live on.'

*Jesus predicts the Destruction of the Temple* As He was leaving the Temple, one of His disciples exclaimed, 'Look, Rabbi, what wonderful stones! what wonderful buildings!' 'You see all these great buildings?' Jesus replied; 'not one stone will be left here resting upon another, and not thrown down.'

*Things which would happen first* He was sitting on the Mount of Olives opposite to the Temple, when Peter, James, John, and Andrew, apart from the others asked Him,

'Tell us, when will these things be? and what will be the sign when all these predictions are about to be fulfilled?'

So Jesus began to tell them:

'Take care that no one misleads you. Many will come in my name and say, "I am He"; and they will mislead many. But when you hear of wars and rumours of wars, do not be alarmed: come they must, but the end is not yet. For NATION WILL RISE IN ARMS AGAINST NATION, AND KINGDOM AGAINST KINGDOM (Isa. xix. 2). There will be earthquakes in various places; there will be famines. These miseries are but like the early pains of childbirth.'

*Persecution and world-wide Preaching* 'You yourselves must be on your guard. They will deliver you up to Sanhedrins; you will be brought into synagogues and cruelly beaten; and you will stand before governors and kings for my sake, to be witnesses to them for me. But the gospel must be preached to all nations first. When, however, they are marching you along under arrest, do not be anxious beforehand about what you are to say, but speak whatever shall be given you when the time comes; for it will not be you who speak, but the Holy Spirit.'

*Stedfastness would be rewarded* 'Brother will betray brother to death, and fathers will betray children; and CHILDREN WILL RISE AGAINST THEIR PARENTS (Mic. vii. 6) and have them put to death. You will be objects of universal hatred because you are called by my name, but those who stand firm to the end shall be saved.'



*'The Abomination of Desolation'* 'But when you see the ABOMINATION OF 14  
DESOLATION (Dan. ix. 27) standing where he  
ought not'—let the reader observe these words  
—'then let those in Judaea escape to the hills;  
let him who is on the roof not come down and enter the 15  
house to fetch anything out of it; and let not him who is in 16  
the field turn back to pick up his outer garment. And alas 17  
for the women who at that time are with child or have infants  
at the breast !

*Unparalleled Distress* 'But pray that it may not come in the winter. 18  
For those will be times of SUFFERING THE LIKE 19  
OF WHICH HAS NEVER BEEN FROM THE FIRST  
CREATION OF GOD'S WORLD UNTIL NOW (Dan. xii. 1), and  
assuredly never will be again; and but for the fact that the 20  
Lord has cut short those days, no one would escape; but for  
the sake of His elect whom He has chosen for Himself He  
has cut short the days.

*False Messiahs and false Teachers* 'At that time if any one says to you, "See, 21  
here is the Christ !" or "See, He is there !" do  
not believe it. For there will rise up false 22  
Christs and false prophets, displaying signs and  
prodigies with a view to lead astray, if possible, even the elect.  
Do you, however, be on your guard: I have forewarned you 23  
of everything.

*The Coming of the Son of Man* 'But at that time, after that distress, THE 24  
SUN WILL BE DARKENED AND THE MOON WILL  
NOT SHED HER LIGHT; THE STARS WILL BE SEEN 25  
FALLING FROM HEAVEN (Isa. xiii. 10), AND THE  
FORCES WHICH ARE IN THE HEAVENS WILL BE DISORDERED (Isa.  
xxxiv. 4). And then will they see THE SON OF MAN COMING 26  
IN CLOUDS (Dan. vii. 13) with great power and glory. Then  
He will send forth the angels and gather together His elect 27  
from north, south, east and west—from the furthest bounds  
of earth and heaven.

'Learn from the fig-tree the lesson it teaches. As soon as 28  
its branch has become soft and it is bursting into leaf, you  
know that summer is near. So also do you, when you see 29  
these things happening, be sure that He is near, at your very  
door. I tell you in truth that the present generation will not 30  
pass away until all these things have happened. Sky and 31  
earth will pass away, but my words shall not pass away.

'But as to that day or the hour no one knows—not even 32  
the angels in heaven, not even the Son, but the Father alone.  
Take care, be on the alert, and pray; for you do not know 33  
when it will happen. It is like a man gone abroad, who has 34

left his house, and given the management to his servants—to each one his special duty—and has ordered the porter to keep awake. Keep watch therefore, for you know not when the master of the house is coming—in the evening, at midnight, at cock-crow, or at dawn. Beware lest He should arrive unexpectedly and find you asleep. And what I say to you I say to all—Keep watch !’

*The Plot  
to murder  
Jesus*

It was now two days before the Passover and the feast of Unleavened Bread, and the High Priests and Scribes were bent on finding how to seize Him by craft and put Him to death. But 2

they said,

‘Not during the Festival, for fear there should be a riot among the people.’

*Affection’s  
costly Gift*

Now when He was at Bethany, in the house of Simon the leper, while He was at table, there came a woman with an alabaster jar of pure spikenard, very costly: she broke the jar and poured the perfume over His head. But there were some who said to one another with indignation,

‘Why has the perfume been thus wasted? For it might have been sold for fifteen pounds or more, and the money given to the poor.’

And they were very angry with her. But Jesus said,

‘Leave her alone: why are you troubling her? She has done me a most gracious service. You always have the poor among you, and whenever you choose you can do acts of kindness to them; but me you have not always. What she could she did: she has perfumed my body in preparation for my burial. And I solemnly tell you that wherever in the whole world the gospel shall be proclaimed, this which she has done shall also be told in remembrance of her.’

*The  
Treachery  
of Judas*

But Judas Iscariot, one of the Twelve, went to the High Priests to betray Jesus to them. They gladly listened to his proposal, and promised to give him a sum of money. So he looked out for an opportunity to betray Him.

*The Pass-  
over pre-  
pared*

On the first day of the feast of Unleavened Bread—the day for killing the Passover lamb—His disciples asked Him, ‘Where shall we go and prepare for you to eat the Passover?’

So He sent two of His disciples with instructions, saying,

‘Go into the city, and you will meet a man carrying a pitcher of water: follow him, and whatever house he enters, 14

tell the master of the house, "The Rabbi asks, Where is my room where I can eat the Passover with my disciples?" Then he will himself show you a large room upstairs, ready 15 furnished: there make preparation for us.'

So the disciples went out and came to the city, and found 16 everything just as He had told them; and they got the Passover ready.

When it was evening, He came with the 17  
*'The last Supper.'* Twelve. And while they were at table Jesus 18  
*The Traitor indicated* said,  
 'I tell you in truth that one of you will betray me—one who is eating with me.'

They were filled with sorrow, and began asking Him, one 19 by one,

'Not I, is it?'

'It is one of the Twelve,' He replied; 'he who is dipping his 20 fingers in the dish with me. For the Son of Man is going 21 His way as it is written about Him; but woe to the man by whom the Son of Man is betrayed! It were a happy thing for that man, had he never been born.'

*The memorial Meal instituted* Also during the meal He took a loaf, blessed 22 it, and broke it. He then gave it to them, saying,  
 'Take this, it is my body.'

Then He took a cup, gave thanks, and 23 handed it to them, and they all of them drank from it.

'This is my blood,' He said, 'which is to be poured out 24 on behalf of many—the blood that ratifies the Covenant. I 25 tell you that never again shall I drink the produce of the vine till I drink the new wine in the Kingdom of God.'

After singing the hymn, they went out to the Mount of 26 Olives.

Then said Jesus to them, 27  
*Peter's Denial foretold* 'All of you are about to turn against me, for it is written, "I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP WILL BE SCATTERED IN ALL DIRECTIONS" (Zech. xiii. 7). But after I have risen to life again 28 I will go before you into Galilee.'

'All may turn against you,' said Peter, 'yet I will never 29 do so.'

'I tell you in truth,' replied Jesus, 'that to-day—this night— 30 before the cock crows twice, you yourself will three times disown me.'

'Even if I must die with you,' declared Peter again and 31 again, 'I will never disown you.'

In like manner protested also all the disciples.

*The  
Agony in  
Gethsemane*

So they came to a place called Gethsemane. 32  
There He said to His disciples,  
'Sit down here till I have prayed.'

Then He took with Him Peter and James 33  
and John, and began to be full of terror and distress, and He  
said to them,

'My heart is crushed with anguish to the point of death: 34  
wait here and keep awake.'

Going forward a short distance He threw Himself upon 35  
His face, and prayed that, if it were possible, He might be  
spared that time of agony; and He said, 36

'Abba! Father! all things are possible for Thee: take  
this cup away from me: and yet not what I will, but what  
Thou wilt.'

Then He came and found them asleep, and He said to Peter, 37

'Simon, are you asleep? Were you not able to keep awake  
a single hour? Keep awake, all of you, and pray, that you 38  
may not come into temptation: the spirit is right willing, but  
the flesh is frail.'

He again went away and prayed, using the very same words. 39  
When He returned He again found them asleep, for they 40  
were very weary; and they knew not how to answer Him. A  
third time He came, and then He said, 41

'Sleep on and rest.—Enough! the hour has come. Even  
now they are betraying the Son of Man into the hands of  
sinful men. Rouse yourselves, let us be going: my betrayer is 42  
close at hand.'

Immediately, while He was still speaking, 43  
*Judas brings* Judas, one of the Twelve, came and with him a  
*armed Men* crowd of men armed with swords and cudgels,  
sent by the High Priests and Scribes and Elders. Now the 44  
betrayer had arranged a signal with them.

'The one I kiss,' he said, 'is the man: lay hold of him, and  
take him safely away.'

So he came, and going straight to Jesus he said, 'Rabbi!' 45  
and kissed Him affectionately; whereupon they laid hands on 46  
Him and held Him firmly. But one of those who stood by 47  
drew his sword and struck a blow at the High Priest's servant,  
cutting off his ear.

'Have you come out,' said Jesus, 'with swords 48  
*Jesus ex-* and cudgels to arrest me, as if you had to fight  
*postulates.* with a robber? Day after day I used to be 49  
*The Apostles* among you in the Temple teaching, and you  
*forsake Him* never seized me. But this is happening in order  
that the Scriptures may be fulfilled.'



Then His friends all forsook Him and fled. One youth 50,51 indeed did follow Him, wearing only a linen cloth round his bare body. Of him they laid hold, but he left the linen cloth 52 in their hands and ran away naked.

*Jesus is taken to the High Priest* So they led Jesus away to the High Priest, 53 and with him there assembled all the High Priests, Elders, and Scribes. Peter followed 54 Jesus at a distance, as far as the court of the High Priest's palace, where he remained, sitting among the officers, and warming himself by the fire.

*False Testimony and gross Insults* Meanwhile the High Priests and the entire 55 Sanhedrin were endeavouring to get evidence against Jesus in order to put Him to death, but could find none; for though many gave false 56 testimony against Him, their statements did not tally. Then 57 some came forward as witnesses and falsely declared,

'We have heard him say, "I will pull down this Sanctuary 58 built by human hands, and three days afterwards I will erect another built without hands."'

But not even in this shape was their testimony consistent. 59 At last the High Priest stood up, and advancing into the 60 midst of them all, asked Jesus,

'Have you no answer to make? What is this that these witnesses allege against you?'

But He remained silent, and gave no reply. A second time 61 the High Priest questioned Him.

'Are you the Christ, the Son of the Blessed One?' he said.

'I am,' replied Jesus, 'and you all shall see the Son of Man 62 sitting at the right hand of the divine Power, and coming amid the clouds of heaven' (Ps. cx. 1; Dan. vii. 13).

Rending his garments the High Priest exclaimed, 63

'What need have we of witnesses after that? You all 64 heard his impious words. What is your judgement?'

Then with one voice they condemned Him as deserving of death. Thereupon some began to spit on Him, and to blindfold 65 Him, while striking Him with their fists and crying,

'Prove that you are a prophet.'

— The officers too struck Him with open hands.

*Peter disowns his Master* Now while Peter was below in the court, one 66 of the High Priest's maidservants came, and 67 seeing Peter warming himself she looked at him and said,

'You also were with Jesus, the Nazarene.'

But he denied it, and said,

'I don't know, I don't understand—What do you mean?' 68

And then he went out into the forecourt. Just then a cock crowed. Again the maidservant saw him, and again began to say to the people standing by,

'He is one of them.'

A second time he repeatedly denied it. Soon afterwards the bystanders again accused Peter, saying,

'You are surely one of them, for indeed you are a Galilaean.'

But he broke out into curses and oaths, declaring,

'I know nothing of the man you are talking about.'

No sooner had he spoken than a cock crowed for the second time, and Peter recollected the words of Jesus,

'Before the cock crows twice, you will three times disown me.'

And as he thought of it, he wept aloud.

*Jesus is taken before the Roman Governor* At earliest dawn, after the High Priests had held a consultation with the Elders and Scribes, they and the entire Sanhedrin bound Jesus and took Him away and handed Him over to Pilate. So Pilate questioned Him.

'Are you the King of the Jews?' he asked.

'I am,' replied Jesus.

Then, as the High Priests went on heaping accusations on Him, Pilate again asked Him,

'Do you make no reply? Listen to the many charges they are bringing against you.'

But Jesus made no further answer: so that Pilate wondered.

*Pilate hesitates, but condemns Him* Now at the Festival it was customary for Pilate to release to the Jews any one prisoner whom they might beg for; and at this time a man named Barabbas was in prison among

the insurgents—persons who in the insurrection had committed murder. So the people came crowding up, asking Pilate to grant them the usual favour.

'Shall I release for you the King of the Jews?' answered Pilate.

For he could see that it was out of sheer spite that the High Priests had handed Him over. But the High Priests urged on the crowd to get him to release Barabbas instead. And Pilate again asked them, 'What then shall I do to the man you call the King of the Jews?' They once more shouted out,

'Crucify him!'

'But what crime has he committed?' asked Pilate.

But all the more they shouted,

'Crucify him!'

So Pilate, wishing to satisfy the mob, released Barabbas 15  
to them, and then scourged Jesus and handed Him over  
for crucifixion.

*Jesus is grossly insulted and ill-treated* Then the soldiers led Him away into the 16  
court of the Palace (the Prætorium), and call- 17  
ing together the whole battalion they arrayed  
Him in purple, placed on His head a wreath of 18  
thorny twigs which they had twisted, and went on to salute  
Him with shouts of 'Hail King of the Jews.' Then they 19  
began to beat Him on the head with a cane, to spit on Him,  
and to do Him homage on bended knees. At last, having 20  
finished their sport, they took the robe off Him, put His  
own clothes on Him, and led Him out to crucify Him.

*Golgotha* One Simon, a Cyrenean, the father of Alex- 21  
ander and Rufus, was passing along, coming  
from the country: him they compelled to carry His cross.  
So they brought Him to the place called Golgotha, which, 22  
being translated, means 'Skull-ground.' Here they offered 23  
Him wine mixed with myrrh; but He refused it. Then they 24  
crucified Him, and they divided His garments among them,  
drawing lots to decide what each should take. It was nine 25  
o'clock in the morning when they crucified Him. And the  
written inscription of the charge against Him was: 26

#### THE KING OF THE JEWS.

*The People and their Rulers revile Him* And together with Jesus they crucified two 27  
robbers, one at His right hand and one at  
His left. And all the passers-by reviled Him. 29  
They shook their heads at Him and said,  
'Ah! you who were for destroying the Sanctuary and  
building a new one in three days, come down from the cross 30  
and save yourself.'

In the same way the High Priests also, as well as the 31  
Scribes, kept on scoffing at Him, saying to one another,

'He has saved others: himself he cannot save! This 32  
Christ, the King of Israel, let him come down now from the  
cross, that we may see and believe.'

Even the men crucified with Him heaped insults on Him.

*Jesus dies* At noon there came a darkness over the 33  
whole land, lasting till three o'clock in the  
afternoon. And at three o'clock Jesus cried out with a loud 34  
voice,

'ELÔI, ELÔI, LEMA SABACHTHANI?' which means, 'MY  
GOD, MY GOD, WHY HAST THOU FORSAKEN ME?' (Ps. xxii. 1).

Some of the bystanders, hearing Him, said, 35  
'Listen, he is calling for Elijah!'

Then a man ran to fill a sponge with sour wine, and he 36  
put it on the end of a cane and placed it to the lips of Jesus,  
saying at the same time,

'Wait ! let us see whether Elijah will come and take him  
down.'

But Jesus uttered a loud cry and yielded up His spirit. 37

And the curtain of the Sanctuary was torn in two, from 38  
top to bottom.

When the Centurion who stood in front of the cross saw 39  
that He was dead, he exclaimed,

'This man was indeed Son of God.'

There were also women looking on from a distance; 40  
among them being both Mary of Magdala and Mary the  
mother of James the little and of Joses, and Salome—all of 41  
whom in the Galilaean days had habitually been with Him  
and attended upon Him, as well as many other women who  
had come up to Jerusalem with Him.

Joseph of *Arimatea* —that is, the day preceding the Sabbath— 42  
*buries the* Joseph of Arimatea came, a highly res- 43  
*Body of Jesus* pected member of the Council, who himself  
was living in expectation of the Kingdom of  
God. He summoned up courage to go in to see Pilate and  
beg for the body of Jesus. But Pilate could hardly believe 44  
that He was already dead. And he called for the Centurion  
and inquired whether He had been long dead; having ascer- 45  
tained the fact from the Centurion he granted the body to  
Joseph. Then Joseph bought a sheet of linen, took Him 46  
down, wrapped Him in the sheet and laid Him in a tomb  
hewn in the rock; after which he rolled a stone against the  
entrance to the tomb. Mary of Magdala and Mary the 47  
mother of Joses were looking on to see where He was put.

*The empty* When the Sabbath was over, Mary of Mag- 1 16  
*Tomb* dala, Mary the mother of James, and Salome,  
bought spices, in order to come and anoint His  
body. So, very soon after sunrise on the first day of the 2  
week, they came to the tomb; and they said to one another, 3  
'Who will roll away the stone for us from the entrance  
to the tomb?'

But then, looking up, they saw that the stone was already 4  
rolled back: it was of immense size. Upon entering the 5  
tomb, they saw a young man sitting at their right hand,  
clothed in a long white robe. They were terrified. But he 6  
said to them,

'Do not be terrified. It is Jesus you are looking for—'



the Nazarene, the crucified one. He has come back to life: He is not here: this is the place where they laid Him. But go and tell His disciples and Peter that He is going before you into Galilee: and that there you will see Him, as He told you.

So they came out, and fled from the tomb, for they were trembling and amazed; and they said not a word to any one, for they were afraid.

*Jesus is seen by Mary of Magdala* [Now when He rose to life early on the first day of the week, He appeared first to Mary of Magdala, from whom He had expelled seven demons. She brought the tidings to those who had been with Him, who were now mourning and weeping. But they, when they were told that He was alive and that He had been seen by her, could not believe it.

*And on the Road to Emmaus* Afterwards He showed Himself in another form to two of them as they were walking, on their way into the country. These, again, went and told the news to the rest; but they did not believe them either.

Later still He showed Himself to the eleven themselves whilst they were at table, and He upbraided them with their unbelief and obstinacy in not believing those who had seen Him alive. Then He said to them,

*The Mission of the Apostles to the World* 'Go the whole world over, and proclaim the Gospel to all mankind. He who believes and is baptized shall be saved, but he who disbelieves will be condemned. And signs shall attend those who believe, even such as these; by my name they shall expel demons; they shall speak new languages; they shall take up venomous snakes; and even if they drink any deadly poison, it shall do them no harm whatever; they shall lay their hands on the sick, and these shall recover.'

*Jesus is taken up into Heaven* So the Lord Jesus after having thus spoken to them was taken up into heaven, and He sat down at the right hand of God. And they went out and preached everywhere, the Lord working with them and confirming their Message by the signs which accompanied it.]

## THE GOSPEL ACCORDING TO ST. LUKE

SEEING THAT MANY HAVE ATTEMPTED TO DRAW UP A 1 1  
narrative of the events that are received with full assurance 2  
among us on the authority of those who were from the begin-  
ning eye-witnesses and became devoted to the service of the  
divine Message, it has seemed right to me also, after careful 3  
investigation of the facts from their commencement, to write  
for you, most noble Theophilus, a connected account, that you 4  
may fully know the truth of what you have been taught by  
word of mouth.

*The Parents  
of John the  
Baptist* There was in the time of Herod, king of 5  
Judaea, a priest of the name of Zechariah,  
belonging to the order of Abijah. He had a  
wife who was a descendant of Aaron, and her  
name was Elizabeth. They were both of them upright before 6  
God, blamelessly obeying all the Lord's precepts and ordin-  
ances. But they had no child, because Elizabeth was barren; 7  
and both of them were far advanced in life.

*John's Birth  
predicted* Now while he was doing priestly duty before 8  
God in the prescribed course of his order, it 9  
fell to his lot—according to the custom of the  
priesthood—to go into the Sanctuary of the Lord and burn  
the incense; and the whole multitude of the people were 10  
outside praying at the hour of incense. Then there appeared 11  
to him an angel of the Lord standing on the right side of  
the altar of incense; and Zechariah on seeing him was startled 12  
and terrified. But the angel said to him, 13

'Do not be frightened, Zechariah, for your petition has  
been heard: your wife Elizabeth will bear you a son, and  
you shall call his name John. You shall have gladness and 14  
intense joy, and many will rejoice over his birth. For he will 15  
be great in the sight of the Lord; no wine or fermented drink  
shall he ever drink; but he will be filled with the Holy Spirit  
from the very hour of his birth. Many of the sons of Israel 16  
will he turn to the Lord their God; and he will go before Him 17  
in the spirit and power of Elijah, to turn fathers' hearts to the  
children, and cause the rebellious to walk in the wisdom of  
the upright, to make a people perfectly ready for the Lord.'

'How am I to know this?' asked Zechariah, 'for I am an 18 old man, and my wife is far advanced in years.'

'I am Gabriel, who stand in the presence of God,' answered 19 the angel, 'and I have been sent to speak with you and tell you this good news. And now you shall be dumb and unable 20 to speak until the day when this takes place; because you have not believed my words—words which will be fulfilled at their appointed time.'

Meanwhile the people were waiting for Zechariah, and were 21 surprised that he stayed so long in the Sanctuary. And when 22 he came out, he was unable to speak to them; and they knew that he must have seen a vision in the Sanctuary; but he made signs to them and continued dumb.

When his days of service were at an end, he went to his 23 home; and in course of time his wife Elizabeth conceived, 24 and kept herself secluded five months.

'Thus has the Lord dealt with me at this time,' she said; 25 'He has graciously taken away my reproach among men.'

Now in the sixth month the angel Gabriel 26 *The Birth of Jesus predicted* was sent from God to a town in Galilee called Nazareth, to a maiden betrothed to a man of 27 the name of Joseph, a descendant of David.

The maiden's name was Mary.

So Gabriel went in and said to her, 28

'Hail, favoured one! the Lord be with you.'

She was greatly startled at his words, and wondered 29 what such a greeting meant. But the angel said, 30

'Do not be frightened, Mary, for you have found favour 31 with God. You will conceive in your womb and bear a son; and you are to call His name JESUS. He will be great, 32 and He will be called "Son of the Most High." And the Lord God will give Him the throne of His forefather David; and He will be King over the House of Jacob for ever, and of 33 His reign there will be no end.'

'How can this be,' Mary replied, 'seeing that I have no 34 husband?'

The angel answered, 35

'The Holy Spirit will come upon you, and the power of the 36 Most High will overshadow you; and for this reason your offspring will be called holy, "the Son of God." And see, your relative Elizabeth—she also has conceived a son in her old age; and this is the sixth month with her who was called barren. 37 For no promise from God will be impossible of fulfilment.'

'I am the Lord's maidservant,' Mary replied; 'may it 38 be with me in accordance with your words!'

And then the angel left her.

Not long after this, Mary made herself ready 39  
*Mary and* and went in haste into the hill country to a  
*Elizabeth* town in Judah. Here she came to the house of 40  
 Zechariah and greeted Elizabeth; and as soon 41  
 as Elizabeth heard Mary's greeting, the babe leapt within  
 her. And Elizabeth was filled with the Holy Spirit, and 42  
 uttered a loud cry of joy,

'Blest among women are you,' she said, 'and blest is  
 the fruit of your womb! But why is this honour done me, 43  
 that the mother of my Lord should come to me? For, the 44  
 moment your greeting reached my ears, the babe within me  
 leapt for joy. And blessed is she who believed, for the 45  
 word spoken to her from the Lord shall be fulfilled.'

Then Mary said: 46

*The* 'My soul extols the Lord,  
*Magnificat* And my spirit triumphs in God my Saviour; 47  
 Because He has looked on His maidservant 48

in her lowly position,

For from this time forward all generations will account  
 me happy,

Because the mighty One has done great things for me— 49  
 Holy is His name!—

And His compassion is, generation after generation, 50

Upon those who fear Him,

He has displayed His might with His arm. 51

He has scattered those who were haughty in the thoughts  
 of their hearts.

He has cast monarchs down from their thrones, 52

And exalted men of low estate.

The hungry He has satisfied with choice gifts, 53

But the rich He has sent empty-handed away.

His servant Israel He has helped. 54

Remembering His compassion—

As He promised our forefathers— 55

To Abraham and his posterity for ever.'

So Mary stayed with Elizabeth about three months, and 56  
 then returned home.

Now when Elizabeth's full time was come, 57  
*The Birth of* she gave birth to a son; and her neighbours 58  
*John the* and relatives heard how the Lord had shown  
*Baptist* great compassion to her; and they rejoiced with  
 her. And on the eighth day they came to circumcise the child, 59  
 and were going to call him Zechariah, after his father.

His mother, however, said, 60



'No, he is to be called John.'

'There is not one of your family,' they said, 'who has 61  
that name.'

They asked his father by signs what he wished him to 62  
be called. So he asked for a writing-tablet, and wrote, 63

'His name is John.'

And they all wondered. Instantly his mouth and his 64  
tongue were set free, and he began to speak and bless God.  
And all who lived round about them were filled with awe, 65  
and throughout the hill country of Judaea reports of all  
these things were spread abroad. All who heard the story 66  
treasured it in their memories.

'What then will this child be?' they said.

For the Lord's hand was indeed with him.

And Zechariah his father was filled with the Holy Spirit, 67  
and he prophesied, saying,

*The* 'Blessed be the Lord, the God of Israel, 68  
*Benedictus* Because He has not forgotten His people  
but has effected redemption for them,

And has raised up a mighty Deliverer for us 69  
In the house of David His servant—

As He has spoken from of old by the lips of His holy 70  
prophets—

To deliver us from our foes and from the power of all 71  
who hate us,

Dealing pitifully with our forefathers, 72

And to remember His holy covenant,

The oath which He swore to Abraham our forefather, 73

To grant us to be rescued from the power of our foes 74

And so render worship to Him free from fear,

In holiness and uprightness before Him all our days. 75

And you, O child, shall be called Prophet of the Most 76  
High;

For you shall go in front before the Lord to prepare  
the way for Him,

To give to His people a knowledge of salvation 77

In the forgiveness of their sins.

Through the tender compassion of our God, 78

Whereby a new day from on high will break on us,

Dawning on those who now dwell in the darkness and 79  
shadow of death—

To direct our feet into the path of peace.'

And the child grew and became strong in character, and 80  
lived in the Desert till the time came for him to appear publicly  
to Israel.

*The Birth  
of Jesus at  
Bethlehem*

In those days an edict was issued by Caesar Augustus for a census of the whole Empire. It was the first census made during the governorship of Quirinius in Syria; and all went to be registered—every one to the town to which he belonged. So Joseph went up from Galilee, from the town of Nazareth, to Judaea, to David's town of Bethlehem, because he was of the house and lineage of David, to have himself registered together with Mary, who was betrothed to him and was with child. While they were there, her full time came, and she gave birth to her first-born son, and wrapped Him round, and laid Him in a manger, because there was no room for them in the inn.

*The Shepherds and  
the Angels*

Now there were shepherds in the same part of the country keeping watch over their sheep by night in the open fields, when suddenly an angel of the Lord stood by them, and the glory of the Lord shone round them; and they were filled with terror. But the angel said to them,

'Put away all fear; for I am bringing you good news of great joy—joy for all the people. For a Saviour who is the Christ is born to you to-day, in the town of David. And this is the token for you; you will find a babe wrapped in swaddling clothes and lying in a manger.'

And immediately there was with the angel a multitude of the host of heaven praising God and saying,

'Glory be to God in the highest heavens,  
And on earth peace among men in whom He is well pleased!'

Then, as soon as the angels had left them and returned to heaven, the shepherds said to one another,

'Let us now go as far as Bethlehem and see what this occurrence is that the Lord has made known to us.'

So they came in haste and found Mary and Joseph, with the babe lying in the manger. And when they saw the child, they told what had been said to them about Him; and all who listened were astonished at what the shepherds told them. But Mary treasured up all their story, often dwelling on it in her mind. And the shepherds returned, glorifying and praising God for all that they had heard and seen, agreeing as it did with what had been told to them.

When eight days had passed and the time for circumcising Him had come, He was called JESUS, the

*The Naming  
of the Child*

name given Him by the angel before His conception in the womb.

*He is* And when the days for their purification 22  
*taken to* appointed by the Law of Moses had passed,  
*Jerusalem* they took Him up to Jerusalem to present  
 Him to the Lord, as it is written in the Law 23

of the Lord:

'EVERY FIRST-BORN MALE SHALL BE CALLED HOLY TO THE  
 LORD' (Exod. xiii. 2);

And also to offer a sacrifice, as commanded in the Law 24  
 of the Lord,

'A PAIR OF TURTLE DOVES OR TWO YOUNG PIGEONS' (Lev.  
 xii. 8).

*The  
 Nunc  
 Dimittis*

Now there was a man in Jerusalem of the name 25  
 of Symeon, an upright and God-fearing man,  
 who was waiting for the consolation of Israel;  
 and the Holy Spirit was upon him. To him 26  
 it had been revealed by the Holy Spirit that he should not  
 see death until he had seen the Lord's Anointed One. Led 27  
 by the Spirit he came to the Temple; and when the parents  
 brought in the babe Jesus to carry out with regard to Him  
 the custom of the Law, he took Him up in his arms and 28  
 blessed God and said,

'Now, O Sovereign Lord, Thou dost release Thy servant 29  
 in peace, in fulfilment of Thy word,

Because mine eyes have seen Thy salvation, 30

Which thou hast made ready in the sight of all 31  
 nations—

A light to shine upon the Gentiles, 32

And the glory of Thy people Israel.'

And while the child's father and mother were wondering 33  
 at the words of Symeon concerning Him, Symeon blessed 34  
 them and said to Mary the mother,

'This child is appointed for the falling and for the uprising  
 of many in Israel and for a sign to be spoken against; and a 35  
 sword will pierce through your own soul also; that the  
 reasonings in many hearts may be revealed.'

*Anna*

There was also Anna, a prophetess, the 36  
 daughter of Phanuel, belonging to the tribe  
 of Asher. She was of a very great age, having had after  
 her maidenhood seven years of married life, and then  
 being a widow of eighty-four years. She was never absent 37  
 from the Temple, but worshipped, by day and by  
 night, with fasting and prayer. And coming up just at 38  
 that moment, she gave thanks to God, and spoke about  
 the child to all who were expecting the redemption of  
 Jerusalem.

*The Return to Nazareth* Then, as soon as they had accomplished 39  
all that the Law required, they returned to  
Galilee to their own town of Nazareth. And 40  
the child grew and became strong and full  
of wisdom, and the grace of God rested upon Him.

*The Boy Jesus in the Temple* Now His parents used to go up year by 41  
year to Jerusalem at the Feast of the Passover.  
And when He was twelve years old they 42  
went up as was customary at the time of the  
Feast, and, after staying the full number of days, they 43  
started back home; but the boy Jesus remained behind in  
Jerusalem. His parents did not discover this, but supposing 44  
Him to be in the caravan, they proceeded a day's journey.  
Then they searched up and down for Him among their  
relatives and acquaintances; but being unable to find Him 45  
they returned to Jerusalem, making anxious inquiry for Him.

On the third day they found Him in the Temple sitting 46  
among the Rabbis, both listening to them and asking them  
questions, while all who heard Him were astonished at His 47  
intelligence and at the answers He gave. When they saw 48  
Him, they were amazed, and His mother said to Him,

'My child, why have you behaved thus to us? Your  
father and I have been searching for you in sore anxiety.'

'Why is it that you have been searching for me?' He 49  
replied; 'did you not know that I must be in my Father's  
house?'

But they did not understand the meaning of these words. 50

*His Obedience and Growth* Then He went down with them and came 51  
to Nazareth, and was obedient to them; but  
His mother carefully treasured up all these  
incidents in her heart. And Jesus increased both 52  
in wisdom and in stature, and in favour with God and man.

*John the Baptist preaches Judgement and Repentance* Now in the fifteenth year of the reign of 1 3  
Tiberius Caesar, Pontius Pilate being Governor  
of Judaea, Herod Tetrarch of Galilee, his  
brother Philip Tetrarch of Ituraea and Trach-  
onitis, and Lysanias Tetrarch of Abilene, during  
the High-priesthood of Annas and Caiaphas, 2  
a message from God came to John, the son of Zechariah,  
in the Desert. So John went into all the district of the Jordan 3  
proclaiming a baptism of repentance for the forgiveness  
of sins; as it is written in the book of the Prophet Isaiah, 4

'THE VOICE OF ONE CRYING ALOUD:

"IN THE DESERT PREPARE A ROAD FOR THE LORD:  
MAKE HIS HIGHWAYS STRAIGHT."



EVERY RAVINE SHALL BE FILLED UP, / 5  
 AND EVERY MOUNTAIN AND HILL LEVELLED DOWN,  
 THE CROOKED PLACES SHALL BE TURNED INTO STRAIGHT  
 ROADS,  
 AND THE RUGGED WAYS INTO SMOOTH;  
 AND THEN SHALL ALL MANKIND SEE GOD'S SALVATION" ' 6  
 (Isa. xl. 3-5).

So John said to the crowds who came out to be baptized 7  
 by him,

'O brood of vipers, who has warned you to flee from the  
 coming Wrath? Let your lives then prove your change of 8  
 heart; and do not begin to say to yourselves, "We have  
 Abraham as our forefather," for I tell you that God can  
 raise up children for Abraham from these stones. And 9  
 even now the axe is lying at the root of the trees, so that  
 every tree which does not produce good fruit will be hewn  
 down and thrown into the fire.'

The crowds asked him, 10

'What then are we to do?'

'Let the man who has two tunics,' he answered, 'give 11  
 one to the man who has none; and let the man who has  
 food share it with others.'

There came also a party of tax-gatherers to be baptized, 12  
 and they asked him,

'Rabbi, what are we to do?'

'Do not exact more than the legal amount,' he replied. 13  
 Soldiers also inquired of him, 14

'And we, what are we to do?'

His answer was,

'Neither intimidate any one nor lay false charges; and  
 be content with your pay.'

*He predicts the Appearing and Work of Christ* And while the people were in suspense, 15  
 and all were debating in their minds whether  
 John might possibly be the Christ, he an- 16  
 swered by saying to them all,

'I am baptizing you with water, but One  
 mightier than I is coming, whose very sandal-strap I am not  
 worthy to unfasten: He will baptize you in the Holy Spirit  
 and in fire. His winnowing-shovel is in His hand to clear out 17  
 His threshing-floor, and to gather the wheat into His store-  
 house; but the chaff He will burn up in fire unquenchable.'

*John thrown into Prison* With many exhortations besides these he 18  
 declared the gospel to the people. (But Herod 19  
 the Tetrarch, being rebuked by him about  
 Herodias, his brother's wife, and about all

the wicked deeds that he had done, now added this to 20  
crown all, that he threw John into prison.)

*The  
Baptism  
of Jesus*

Now when all the people had been baptized, 21  
and Jesus also had been baptized and was  
praying, the sky opened, and the Holy Spirit 22  
came down in bodily shape, like a dove, upon  
Him, and a voice came from heaven,

'Thou art My Son, the Beloved: in Thee is My delight.'

*The  
Ancestry  
of Jesus*

And Jesus, when He began His ministry, 23  
was about thirty years old. He was the son  
(it was supposed) of Joseph, son of Heli, son of 24  
Matthat, son of Levi, son of Melchi, son of  
Jannai, son of Joseph, son of Mattathias, son of Amos, son 25  
of Nahum, son of Esli, son of Naggai, son of Mahath, son 26  
of Mattathias, son of Semien, son of Josech, son of Joda,  
son of Johanan, son of Resa, son of Zerubbabel, son of Sheal- 27  
tiel, son of Neri, son of Melchi, son of Addi, son of Cosam, 28  
son of Elmadam, son of Er, son of Jushua, son of Eliezar, 29  
son of Jorim, son of Maththat, son of Levi, son of Symeon, 30  
son of Judah, son of Joseph, son of Jonam, son of Eliakim, son  
of Melea, son of Menna, son of Mattatha, son of Nathan, 31  
son of David, son of Jesse, son of Obed, son of Boaz, son 32  
of Salmon, son of Nahshon, son of Amminadab, son of 33  
Admin, son of Arni, son of Hezron, son of Perez, son  
of Judah, son of Jacob, son of Isaac, son of Abraham, son of 34  
Terah, son of Nahor, son of Serug, son of Reu, son of Peleg, 35  
son of Eber, son of Shelah, son of Cainan, son of Arpachshad, 36  
son of Shem, son of Noah, son of Lamech, son of Methuselah, 37  
son of Enoch, son of Jared, son of Mahalalel, son of Kenan,  
son of Enosh, son of Seth, son of Adam, son of God. 38

*His Tempta-  
tions in the  
Desert*

Then Jesus, full of the Holy Spirit, returned 1 4  
from the Jordan, and was led about by the Spirit  
in the Desert for forty days, tempted all the 2  
while by the Devil. During those days He ate  
nothing, and at the close of them He suffered from hunger.

Then the Devil said to Him,

'If you are God's Son, tell this stone to become bread.' 3

'It is written,' replied Jesus, "'IT IS NOT ON BREAD ALONE 4  
THAT A MAN SHALL LIVE"' (Deut. viii. 3).

The Devil next led Him up and caused Him to see at a glance 5  
all the kingdoms of the world. And the Devil said to Him, 6

'To you will I give all this power and this splendour;  
for it has been handed over to me, and on whomsoever I  
will I bestow it. If therefore you do homage to me, it shall 7  
all be yours.'

Jesus answered him,

'It is written, "TO THE LORD THY GOD THOU SHALT DO HOMAGE, AND TO HIM ALONE SHALT THOU RENDER WORSHIP"' (Deut. vi. 13). 8

Then he brought Him to Jerusalem, and set Him on the summit of the Temple, and said to Him, 9

'If you are God's Son, throw yourself down from here; for it is written, 10

"HE WILL GIVE ORDERS TO HIS ANGELS CONCERNING THEE, TO GUARD THEE";

and

"ON THEIR HANDS THEY SHALL BEAR THEE UP, LEST EVER THOU SHOULDST STRIKE THY FOOT AGAINST A STONE"' (Ps. xci. 11, 12). 11

The reply of Jesus was,

'It is said, "THOU SHALT NOT PUT THE LORD THY GOD TO THE PROOF"' (Deut. vi. 16). 12

So the Devil, having fully tried every kind of temptation on Him, left Him for a time. 13

Then Jesus returned in the Spirit's power to Galilee; and His fame spread through all the adjacent districts. And He proceeded to teach in their synagogues, winning praise from all. 14

He came to Nazareth also, where He had been brought up; and, as was His custom, 15

He went to the synagogue on the Sabbath, and stood up to read. And there was handed to Him the book of the Prophet Isaiah. Opening the book, He found the place where it was written, 16

'THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE HAS ANOINTED ME TO PROCLAIM GOOD NEWS TO THE POOR; 18

HE HAS SENT ME TO ANNOUNCE RELEASE TO THE PRISONERS AND RECOVERY OF SIGHT TO THE BLIND:

TO FREE THOSE WHOM TYRANNY HAS CRUSHED,

TO PROCLAIM THE YEAR OF ACCEPTANCE WITH THE LORD' 19

(Isa. lxi. 1, 2).

And rolling up the book, He returned it to the attendant, and sat down. And the eyes of all in the synagogue were fixed on Him. 20

Then He proceeded to say to them,

'To-day is this Scripture fulfilled in your hearing.' 21

And they all spoke well of Him, wondering at the words of grace which fell from His lips, while they asked one another, 22

'Is not this Joseph's son?'

'Doubtless,' said He, 'you will quote to me the proverb, 23  
"Physician, cure yourself: all that we hear that you have  
done at Capernaum, do here also in your own country."

'I tell you in truth,' He added, 'that no Prophet is wel- 24  
comed among his own people. And I tell you that there 25  
was many a widow in Israel in the time of Elijah, when  
there was no rain for three years and six months and there  
came a severe famine over all the land; and yet to not one 26  
of them was Elijah sent, but only to a widow at Zarephath  
of Sidon (1 Kings xvii). And there was also many a leper 27  
in Israel in the time of the Prophet Elisha, and yet not one  
of them was cleansed, but only Naaman the Syrian'  
(2 Kings v.).

*His fellow* Then all in the synagogue, while listening 28  
*Townsmen* to these words, were filled with fury. They 29  
*try to* rose, hurried Him outside the town, and  
*murder Him* brought Him to the brow of the hill on which  
their town was built, to hurl Him down; but He passed 30  
through the midst of them and went His way.

*Jesus* So He came down to Capernaum, a town 31  
*cures a* in Galilee. There He taught the people on  
*Demoniac at* the Sabbath; and they were exceedingly struck 32  
*Capernaum* by His teaching, because He spoke with the  
language of authority.

In the synagogue there was a man possessed by the spirit 33  
of a foul demon. With a loud voice he cried out,  
'Ha! Jesus the Nazarene, what have you to do with us? 34  
I know who you are—God's Holy One!'

But Jesus rebuked the demon. 35  
'Silence!' He exclaimed; 'come out of him.'

Upon this, the demon hurled the man into the midst of  
them, and came out of him without doing him any harm.  
All were awe-struck; and they asked one another, 36

'What sort of language is this? For with authority and  
power He gives orders to the foul spirits and they come out.'

And the talk about Him spread into every part of the 37  
neighbouring country.

*Peter's* Now when He rose and left the synagogue 38  
*Mother-in-* He went to Simon's house. Simon's mother-  
*Law restored* in-law was suffering from an acute attack of  
*to Health* fever; and they consulted Him about her.  
Then standing over her He rebuked the fever, and it left 39  
her; and she at once rose and waited on them.

*Many other* At sunset all who had persons suffering from 40  
*Miracles* any illness brought them to Him, and He laid



His hands on them all, one by one, and cured them. Demons also came out of many, loudly calling out, 41  
 'You are the Son of God.'

But He rebuked them and forbade them to speak, because they knew Him to be the Christ.

*Jesus* Next morning, at daybreak, He left the 42  
*preaches* town and went away to a solitary place; but the  
*throughout* people flocked out to find Him, and, coming  
*Galilee* to the place where He was, they tried to detain  
 Him, that He might not leave them. But He said to them, 43  
 'I have to tell the gospel of the Kingdom of God to the  
 other towns also, because for this purpose I was sent.'

So for some time He preached in the synagogues in Judaea. 44

On one occasion the crowd was pressing on 1 5  
*Disciples* Him and listening to God's message, while  
*called* He was standing by the Lake of Gennesaret.

And He saw two fishing-boats drawn up on the 2  
 beach (for the men had gone out of them and were washing  
 the nets), and going on board one of them, which was Simon's, 3  
 He asked him to push out a little from the land. Then He  
 sat down and taught the crowd of people from the boat.

When He had finished speaking, He said to Simon, 4  
 'Push out into deep water, and all of you let down your  
 nets for a haul.'

'Rabbi,' replied Peter, 'all night long we have worked 5  
 hard and caught nothing; but at your command I will let  
 down the nets.'

This they did, and enclosed a vast number of fish; and 6  
 their nets began to break. So they signalled to their partners 7  
 in the other boat to come and help them; they came, and they  
 filled both the boats so that they almost sank.

When Simon Peter saw this, he fell down at the knees of 8  
 Jesus, and exclaimed,

'Master, leave me, for I am a sinful man.'

For he was awe-struck—he and all his companions—at 9  
 the haul of fish which they had taken; and so were Simon's 10  
 partners James and John, the sons of Zebedee.

But Jesus replied to Simon,

'Fear not: from this time you shall be a catcher of men.'

Then, after bringing their boats to land, they left every- 11  
 thing and followed Him.

On another occasion, when He was in one 12  
*A Leper* of the towns, there was a man there covered  
*cured* with leprosy, who, seeing Jesus, threw himself at  
 His feet and implored Him, saying,

'Master, if only you are willing, you are able to make me clean.'

Reaching out His hand and touching him, Jesus said, 13

'I am willing; be cleansed!'

And instantly the leprosy left him. He ordered him to 14 tell no one.

'But go,' He said, 'show yourself to the Priest, and make the offering for your cleansing which Moses appointed, as evidence to them.'

All the more, however, the report about Him spread 15 abroad, and great multitudes crowded to hear Him and to be cured of their diseases; but Jesus Himself constantly 16 withdrew into the Desert and there prayed.

*The Cure of  
a paralysed  
Man*

One day He was teaching, and there were 17 Pharisees and teachers of the Law sitting there who had come from every village in Galilee and Judaea and from Jerusalem. And the power of the Lord was present that He might heal. And a 18 party of men came carrying a paralysed man on a bed, and they endeavoured to bring him in and lay him before Jesus. But when they could find no way of doing so because of 19 the crowd, they went up on the roof and let him down through the tiling—bed and all—into the midst, in front of Jesus. He saw their faith and said to him, 20

'Friend, your sins are pardoned.'

Then the Scribes and Pharisees began to cavil, asking, 21

'Who is this—uttering blasphemies? Who but God can pardon sins?'

Well aware of their reasonings, Jesus answered their 22 questions by asking,

'What is this that you are debating in your hearts? Which is easier?—to say, "Your sins are pardoned," or to 23 say, "Rise and walk"? But to prove to you that the Son of 24 Man has authority on earth to pardon sins'—

Turning to the paralytic He said,

'I bid you, Arise, take up your bed, and go home.'

Instantly he stood up in their presence, took up the mat 25 on which he had been lying, and went home, giving glory to God. All were seized with amazement, and they began 26 to glorify God. Awe-struck, they said,

'We have seen strange things to-day.'

After this He went out and noticed a tax- 27 gatherer, Levi by name, sitting at the Toll

*Levi*

Office; and He said to him,

'Follow me.'

So he rose, left everything, and followed Him. 28

Now Levi gave a great reception at his house in honour 29  
of Jesus, and there was a large party of tax-gatherers and  
others at table with them. The Pharisees and Scribes of 30  
their party expostulated with His disciples:

'Why are you eating and drinking with these tax-gatherers  
and sinners?'

Jesus replied to them, 31

'It is not men in good health who require a physician, but  
those who are ill. I have not come to call the righteous 32  
to repentance, but sinners.'

*The* Again they said to Him, 33

*Disciples'* "John's disciples fast often and pray, as do  
*Neglect of* also those of the Pharisees; but yours eat and  
*Fasting* drink.'

'Can you compel the bridal party to fast,' replied Jesus, 34  
'so long as they have the bridegroom among them? But a 35  
time will come, when the bridegroom is taken from them:  
then at that time they will fast.'

He also spoke in a parable to them. 36

'No one,' He said, 'tears a piece from a new garment  
to mend an old one. If he does, he will not only spoil the  
new, but the patch from the new will not match the old.  
Nor does any one pour new wine into old wine-skins. If he 37  
does, the new wine will burst the skins, the wine itself will  
escape, and the skins perish. But new wine must be put into 38  
fresh wine-skins. Nor does any one after drinking old wine 39  
wish for new; for he says, "The old is good."'

*A Charge of* Now on the Sabbath, while He was passing 1 6  
*Sabbath-* through the wheatfields, His disciples plucked  
*breaking* the ears and rubbed them with their hands to  
eat the grain. And some of the Pharisees asked, 2

'Why are you doing what is unlawful on the Sabbath?'

Jesus answered, 'Have you never even read what David 3  
did when he and his followers were hungry; how he entered 4  
the house of God and took and ate the shewbread and gave  
some to his followers—loaves which none but the Priests  
are allowed to eat?' (1 Sam. xxi. 1-6).

'The Son of Man,' He added, 'is Lord of the Sabbath.' 5

*A second* On another Sabbath He had gone to the 6  
*Charge of* synagogue and was teaching there; and in the  
*Sabbath-* congregation was a man whose right hand was  
*breaking* withered. The Scribes and the Pharisees were 7  
on the watch to see whether He would cure him on the  
Sabbath, that they might be able to bring an accusation

against Him. He knew their thoughts, and said to the man 8  
with the withered hand,

'Rise, and stand there in the midst.'

And he rose and stood there. Then Jesus said to them, 9

'I put it to you all whether we are allowed to do good on  
the Sabbath, or to do evil; to save a life, or to destroy it.'

And looking round upon them all He said to the man, 10  
'Stretch out your hand.'

He did so, and the hand was restored. But they were 11  
filled with madness, and began to discuss what they should  
do to Jesus.

*Twelve  
Apostles  
chosen*

It was at about that time that He went into 12  
the hill country to pray; and He remained all  
night in prayer to God. When it was day, 13

He called His disciples; and He selected from  
among them twelve, whom He also named Apostles. These 14  
were Simon, to whom He also gave the name of Peter, Andrew  
his brother, James, John, Philip, Bartholomew, Matthew, 15  
Thomas, James the son of Alphaeus, Simon called the  
Zealot, James's son Judas, and Judas Iscariot (who became 16  
a traitor).

With these He came down and took His stand on a level 17  
place, where there was a great crowd of His disciples, and  
a multitude of people from every part of Judaea, from Jeru-  
salem, and from the sea-side district of Tyre and Sidon, who  
came to hear Him and to be cured of their diseases; and 18  
those who were tormented by foul spirits were cured. The 19  
whole crowd were eager to touch Him, because power went  
forth from Him and cured every one.

*The Sermon* Then fixing His eyes upon His disciples, 20  
*on the* Jesus said to them,

*Plain:* 'Blessed are you poor, because the Kingdom  
*Blessings* of God is yours.

*and Woes* 'Blessed are you who hunger now, because 21  
your hunger shall be satisfied.

'Blessed are you who now weep aloud, because you shall  
augh.

'Blessed are you when men shall hate you and exclude 22  
you from their society and insult you, and spurn your very  
name as an evil thing, for the Son of Man's sake.

'Be glad at such a time, and leap for joy; for your reward 23  
is great in heaven; for just so their forefathers behaved to  
the Prophets!

'But woe to you rich men, because you already have your 24  
consolation!



'Woe to you who now have plenty to eat, because you 25  
will be hungry!

'Woe to you who laugh now, because you will mourn  
and weep aloud!

'Woe to you when all men speak well of you; for just 26  
so their forefathers behaved to the false prophets!

'But to you who are listening to me I say, 27  
'Love your Enemies' Love your enemies; seek the welfare of those  
who hate you; bless those who curse you; 28  
pray for those who revile you. To him who gives you a 29  
blow on one side of the face offer the other side also; and  
to him who is robbing you of your outer garment refuse  
not the under one also. To every one who asks, give; and 30  
from him who takes away your property, do not demand  
it back. And act towards your fellow men just as you would 31  
have them act towards you.

'If you love those who love you, what credit is it to you? 32  
Why, even bad men love those who love them. And if you 33  
are kind to those who are kind to you, what credit is it to  
you? Even bad men act thus. And if you lend to those 34  
from whom you hope to receive, what credit is it to you?  
Even bad men lend to their fellows so as to receive back an  
equal amount. But love your enemies, be good to them, 35  
and lend without hoping for any repayment. Then your  
recompense shall be great, and you will be sons of the Most  
High; for He is kind to the ungrateful and wicked. Be com- 36  
passionate, just as your Father is compassionate.

*The censorious* 'Judge not, and you shall not be judged; 37  
*Temper* condemn not, and you shall not be condemned;  
*condemned* pardon, and you shall be pardoned; give, and 38  
gifts shall be bestowed on you. Full measure,  
pressed, shaken down, and running over, shall they pour  
into your laps; for with the same measure that you use  
they shall measure to you in return.'

He also spoke to them in a parable. 39

'Can a blind man lead a blind man?' He asked; 'would 40  
not both fall into the ditch? There is no learner superior  
to his teacher; but he whose instruction is complete will be  
like his teacher. 41

'And why look at the splinter in your brother's eye and not  
notice the beam of timber in your own? How say to your 42  
brother, "Brother, let me take that splinter out of your eye,"  
when all the while you do not see the beam in your own eye?  
Hypocrite! take the beam out of your own eye first, and then  
you will see clearly to take the splinter out of your brother's eye.

'There is no good tree that yields worthless fruit, nor 43  
again any worthless tree that yields good fruit. Every tree 44  
is known by its fruit. It is not from thorns that men gather  
figs, nor from the bramble that they can get a bunch of  
grapes. A good man from the good stored up in his heart 45  
brings out what is good; and an evil man from the evil stored  
up brings out what is evil; from the fulness of his heart his  
mouth speaks.

'And why call me "Master, Master," and yet not do 46  
what I tell you? If any one who comes to me, listens to my 47  
words and puts them in practice, I will show you whom he  
is like. He is like a man who built a house, dug deep and 48  
laid the foundation on the rock; and when a flood came,  
the torrent burst upon that house, but was unable to shake  
it, because it was securely built. But he who has heard and 49  
not obeyed is like a man who built a house upon soft soil  
without a foundation. Against it the torrent burst, and  
immediately it collapsed, and terrible was the wreck and  
ruin of that house.'

*A Roman* After He had ended all these words in the 1 7  
*Captain's* hearing of the people, He went to Capernaum.  
*Slave* Here an army captain's servant, highly valued 2  
*restored* by his master, was ill and at the point of  
death; and the captain, hearing about Jesus, sent to Him 3  
some of the Jewish Elders, begging Him to come and restore  
his servant to health. And they, when they came to Jesus, 4  
earnestly entreated him, pleading,

'He deserves to have this favour granted him, for he loves 5  
our nation, and at his own expense he built our synagogue  
for us.'

Then Jesus went with them. But when He was not far 6  
from the house, the Captain sent friends to Him with the  
message:

'Sir, do not trouble yourself. I am not a fit person to  
receive you under my roof; and therefore I did not deem 7  
myself worthy to come to you. Only speak the word, and  
let my young man be cured. For I too am a man obedient 8  
to authority, and have soldiers under me; and I say to one,  
"Go," and he goes; to another, "Come," and he comes;  
and to my slave, "Do this or that," and he does it.'

Jesus listened to the captain's message and was astonished 9  
at him, and He turned and said to the crowd that followed  
Him,

'I tell you that not even in Israel have I found faith like  
this.'

And the friends who had been sent on returning to the 10 house, found the servant in perfect health.

*The  
Widow's  
Son at Nain*

Shortly afterwards He went to a town called 11 Nain, attended by His disciples and a great crowd of people. And just as He reached the 12 gate of the town, they happened to be bringing out for burial a dead man who was his mother's only son; and she was a widow; and a great number of the towns-people were with her. The Lord saw her, was moved with 13 pity for her, and said to her,

'Do not weep.'

Then He went close and touched the bier, and the bearers 14 halted.

'Young man,' He said, 'I command you, awake!'

The dead man sat up and began to speak; and Jesus res- 15 tored him to his mother. All were awe-struck, and they 16 gave glory to God, saying,

'A Prophet, a great Prophet, has risen up among us.'

And again,

'God has not forgotten His people.'

And the report of what Jesus had done spread through 17 the whole of Judaea and all the surrounding districts.

*John the  
Baptist's  
Perplexity*

John's disciples brought to John an account 18 of all these things; so he called two of his 19 disciples and sent them to the Lord.

'Are you the Coming One?' he asked, 'or is there another whom we are to expect?'

The men came to Jesus and said,

'John the Baptist has sent us to you with this question: 20 "Are you the Coming One, or is there another whom we are to expect?"'

So then and there He cured many of diseases, severe pain, 21 and evil spirits, and to many who were blind He gave sight.

Then He answered the messengers,

'Go and report to John what you have seen and heard. 22 Blind men receive sight, the lame walk, lepers are cleansed, deaf persons hear, the dead are raised to life, the poor have the gospel preached to them. Blessed is every one who does 23 not take offence at my claims.'

*The Testimony  
of Jesus  
to John* When John's messengers were gone, He 24 proceeded to say to the multitude concerning John,

'What did you go out into the Desert to gaze at? A reed 25 waving in the wind? But what did you go out to see? A man wearing fine clothes? People who are gorgeously dressed and

live in luxury are found in palaces. But what did you go out to see? A Prophet? Aye, I tell you, and far more than a Prophet. John is the man about whom it is written,

“SEE, I AM SENDING MY MESSENGER BEFORE THY FACE,  
AND HE SHALL MAKE READY THY WAY BEFORE THEE”  
(Mal. iii. 1).

‘I tell you that among all of women born there is not one greater than John. Yet one who is of least rank in the Kingdom of God is greater than he.’

And all the people, including the tax-gatherers, when they listened to Him acknowledged the righteousness of God by being baptized with John’s baptism. But the Pharisees and expounders of the Law frustrated God’s purpose for them, by refusing to be baptized by him.

‘To what then,’ said Jesus, ‘shall I compare the men of the present generation, and what are they like? They are like children sitting in the public square and calling out to one another, “We have played the flute to you, and you have not danced: we have sung dirges, and you have not shown sorrow.” For John the Baptist has come eating no bread and drinking no wine, and you say, “He has a demon!” The Son of Man has come eating and drinking, and you say, “See this man! given to gluttony and tippling, a friend of tax-gatherers and sinners!” But wisdom is justified by all her children.’

Now one of the Pharisees invited Him to a meal at his house; so He entered the house and reclined at the table. And there was a woman who was a sinner in the town who was a sinner. Having learnt that Jesus was at table in the Pharisee’s house she brought an alabaster jar of perfume, and, standing behind close to His feet, weeping, began to wet His feet with her tears; and with her hair she wiped the tears away again, while she lovingly kissed His feet and poured the perfume over them. Noticing this, the Pharisee, His host, said to himself,

‘This man, if he were really a Prophet, would know who and what sort of person this woman is who is touching Him, that she is an immoral woman.’

In answer to his thoughts Jesus said to him,

‘Simon, I have a word to say to you.’

‘Rabbi, say on,’ he replied.

‘There were once two men in debt to one money-lender,’ said Jesus; ‘one owed him five hundred shillings and the other fifty. But neither of them could pay anything; so he freely forgave them both. Tell me, then which of them will love him most?’

*The  
Woman  
who was a  
Sinner*



'I suppose,' replied Simon, 'the one to whom he forgave most.'

And Jesus said, 'You have judged rightly.'

Then turning towards the woman He said to Simon, 44

'Do you see this woman? I came into your house: you gave me no water for my feet; but she has made my feet wet with her tears, and then wiped the tears away with her hair. No kiss did you give me; but she from the moment I came in has not left off tenderly kissing my feet. No oil did you pour even on my head; but she has poured perfume upon my feet. This is the reason why I tell you that her sins, her many sins, are forgiven—because she has loved much; but he who is forgiven little, loves little.'

And He said to her, 48

'Your sins are forgiven.'

Then the other guests began to say to themselves, 49

'Who can this man be who even forgives sins?'

But He said to the woman, 50

'Your faith has saved you: go, and be at peace.'

Shortly after this He visited town after town, 1 8

*A preaching Tour* and village after village, proclaiming His Message and telling the Good News of the Kingdom of God. The twelve were with Him, and certain 2 women whom He had delivered from evil spirits and various diseases—Mary of Magdala, out of whom seven demons had gone, and Joanna the wife of Chuza, Herod's steward, and 3 Susanna, and many other women, who ministered to Jesus and His Apostles.

Now when a great crowd was assembling, 4  
*The Parable of the Sower* and was receiving additions from one town after another, He spoke a parable to them.

'A sower,' He said, 'went out to sow his seed; 5 and as he sowed, some of the seed fell by the way-side, and was trodden upon, or the birds pecked it up. Another part dropped 6 upon the rock, and after growing up it withered away for want of moisture. Another part fell among the thorns, and 7 the thorns grew up with it and stifled it. But some of the seed 8 fell into good ground, and grew up and yielded a return of a hundred for one.'

While thus speaking, He cried aloud and said,

'Listen, every one who has ears to hear!'

The disciples asked Him what this parable 9  
*'The Sower' explained* meant.

'To you,' He replied, 'it is granted to know 10 the secrets of the Kingdom of God; but all others are taught

by parables, in order that they may see and yet not see, and may hear and yet not understand. The meaning of the parable is this. The seed is the word. Those by the way-side are those who have heard, and then the Devil comes and carries away the word from their hearts, lest they should believe and be saved. Those on the rock are the people who on hearing the word receive it joyfully; but they have no root: for a time they believe, but when trial comes they fall away. That which fell among the thorns means those who have heard, but, as they go on their way, the word is stifled by the anxieties, the wealth and the pleasures of life, and they bring nothing to perfection. But that in the good ground means those who, having listened to the word with open minds and in a right spirit, hold it fast, and patiently yield a return.

*Lamps are  
for giving  
Light*

'When any one lights a lamp, he does not cover it with a vessel or hide it under a couch; he puts it on a lampstand, that people who enter the room may see the light. There is nothing hidden, which shall not be openly seen; nor anything secret, which shall not be known and come to light. Be careful, therefore, how you hear; for whoever has anything, to him more shall be given, and whoever has nothing, even what he thinks he has shall be taken away from him.'

*The  
Family of  
Jesus try to  
speak to  
Him*

Then came to Him His mother and His brothers, but could not get near Him for the crowd. He was told, 'Your mother and brothers are standing on the edge of the crowd, and want to see you.'

'My mother and my brothers,' He replied, 'are these, who hear God's Word and obey it.'

*A Storm  
subdued*

One day He went on board a boat—both He and His disciples; and He said to them, 'Let us cross over to the other side of the Lake.'

So they set sail. During the passage He fell asleep, and there came down a squall of wind on the Lake, so that the boat began to fill and they were in deadly peril. So they came and woke Him, crying,

'Rabbi, Rabbi, we are drowning.'

Then He roused Himself and rebuked the wind and the surging of the water, and they ceased and there was a calm.

'Where is your faith?' He asked them.

They were filled with terror and amazement, and said to one another,

'Who then is this? for he gives orders both to wind and waves, and they obey him.'

*A Gerasene  
Demoniac  
cured*

Then they put in to shore in the country of 26  
the Gerasenes, which lies opposite to Galilee.  
Here, on landing, He was met by one of the 27  
townsmen who was possessed by demons: for  
a long time he had not put on any garment, nor did he live  
in a house, but among the tombs. When he saw Jesus, he 28  
called out and fell down before Him, and cried aloud,  
'What hast Thou to do with me, Jesus, Son of God Most  
High? Do not torture me, I beseech Thee.'

For already He had commanded the foul spirit to come 29  
out of the man. Many a time it had seized and held the man;  
and they had repeatedly put him in chains and fetters and  
kept guard over him, but he would break the chains to  
pieces, and, impelled by the demon, escape into the desert.

'What is your name?' Jesus asked him. 30

'Legion,' he replied—because a great number of demons  
had entered into him; and they besought Him not to com- 31  
mand them to be gone to the Abyss.

Now there was a great herd of swine there feeding on the 32  
hill-side; and the demons begged Him to give them leave to  
go into them; and He gave them leave. The demons came 33  
out of the man and left him, and entered into the swine; and  
the herd rushed violently down the steep into the Lake and  
were drowned.

*The Effects  
of the Cure*

The swineherds, seeing what had happened, 34  
fled and reported it both in town and country;  
whereupon the people came out to see what 35  
had happened. They came to Jesus, and they found the man  
from whom the demons had gone out sitting at the feet of  
Jesus, clothed and in his right mind; and they were awe-struck.  
Those who had seen it told them how the demoniac had been 36  
cured. Then the whole population of the Gerasenes and of the  
adjacent districts begged Him to depart from them; for their  
terror was extreme. So He went on board and returned. 37

The man from whom the demons had gone out had begged 38  
to go with Him; but He sent him away.

'Return home,' He said, 'and tell there all that God has 39  
done for you.'

So he went away and published through the whole town  
all that Jesus had done for him.

*Jairus's  
Daughter*

Now when Jesus returned, the people gave 40  
Him a warm welcome; for they had all been  
looking out for Him. Just then there came a 41  
man named Jairus, a Ruler of the Synagogue, who threw him-  
self at the feet of Jesus, and entreated Him to come to his

house; for he had an only daughter, about twelve years old, 42  
and she was dying. So He went, and the dense throng crowded  
on Him.

*A Woman  
cured* Now a woman, who for twelve years had been 43  
afflicted with hæmorrhage, and had spent on  
doctors all she had, but none of them being  
able to cure her, came close behind Him and touched the 44  
tassel of His robe; and instantly her flow of blood stopped.  
'Who is it that touched me?' Jesus asked. 45  
And when all denied having done so, Peter and the rest said,  
'Rabbi, the crowds are hemming you in and pressing on you.'  
'Some one has touched me,' Jesus replied, 'for I feel that 46  
power has gone out from me.'

Then the woman, perceiving that she had not escaped 47  
notice, came trembling, and throwing herself down at His feet  
she stated before all the people the reason why she had touched  
Him, and how she was instantly cured.

'Daughter,' said He, 'your faith has cured you; go, and 48  
be at peace.'

*Jairus's  
Daughter  
raised* While He was still speaking, some one came 49  
from the Ruler of the Synagogue's house and  
said to him,  
'Your daughter is dead; trouble the Rabbi no  
further.'

Jesus heard the words and said to him, 50  
'Have no fear. Only believe, and she shall recover.'

So He came to the house, but allowed no one to go in with 51  
Him but Peter and John and James and the girl's father and  
mother. The people were all weeping aloud and beating their 52  
breasts for her; but He said,

'Leave off wailing; for she is not dead, but asleep.'

And they jeered at Him, knowing that she was dead. He, 53  
however, took her by the hand and called aloud, 54  
'Child, awake!'

And her spirit returned, and instantly she stood up; and 55  
He directed them to give her some food. Her parents were 56  
astounded; but He forbade them to mention the matter to  
any one.

Then calling the twelve together He conferred on them 1 9  
power and authority over all the demons and to cure diseases;  
and sent them out to proclaim the Kingdom of God and to 2  
cure the sick. And He commanded them, 3

'Take nothing for your journey—neither stick nor bag nor  
bread nor money; and do not have an extra under-garment.  
Whatever house you enter, make that your home, and from 4



it start afresh. Wherever they refuse to receive you, as you 5  
leave that town shake off the very dust from your feet as a  
protest against them.'

So they departed and visited village after village, spreading 6  
the Gospel and performing cures everywhere.

Now Herod the Tetrarch heard of all that was going on; 7  
and he was bewildered, because it was said by some that John  
had come back to life, by others that Elijah had appeared, and 8  
by others that one of the ancient Prophets had risen again.  
And Herod said, 9

'John I beheaded; but who is this, of whom I hear such  
reports?'

And he sought to see Him.

The Apostles, on their return, related to 10

*5000 People fed* Jesus all they had done. Then He took them  
and withdrew to a quiet retreat, to a town called

Bethsaida. But the immense crowd, aware of this, followed 11  
Him; and receiving them kindly He talked to them about the  
Kingdom of God, and those who needed healing He cured.

Now when the day began to decline, the twelve came to 12  
Him and said,

'Send the people away, that they may go to the villages and  
farms round about and find lodging and a supply of food;  
because here we are in an uninhabited district.'

'You yourselves,' He said, 'must give them food.' 13

'We have nothing,' they replied, 'but five loaves and a  
couple of fish, unless indeed we were to go and buy provisions  
for all this host of people.'

(For there were about five thousand men.) But He said to 14  
His disciples,

'Make them sit down in parties of about fifty each.'

They did so, making them all sit down. Then He took 15,16  
the five loaves and the two fish, and looking up to heaven He  
blessed them and broke them into portions, which He gave to  
the disciples to distribute to the people. So they ate and 17  
were fully satisfied, all of them; and what they had remaining  
over was gathered up, twelve baskets of fragments.

One day when He was praying in retirement, 18  
the disciples were with Him; and He asked them.

*Peter acknowledges Jesus as the Christ* 'Who do the people say that I am?'

'John the Baptist,' they replied; 'but others 19  
say Elijah; and others that some one of the ancient Prophets  
has come back to life.'

'But you,' He asked, 'who do you say that I am?' 20

'The Christ of God,' replied Peter.

*Jesus pre-* And Jesus strictly forbade them to tell this 21  
*dicts His* to any one; and He said, 22

*own Death* 'The Son of Man must suffer much cruelty,  
*and Resur-* be rejected by the Elders and High Priests and  
*rection* Scribes, and be put to death, and on the third  
day be raised to life.'

*Self-Re-* And He said to all, 23  
*nunciation*

*the Way* 'If any one wishes to follow me, let him  
*to Life* renounce self and take up his cross day by  
day, and so be my follower. For whoever 24  
desires to save his life shall lose it, and whoever

loses his life for my sake shall save it. Why, what benefit is it 25  
to a man to have gained the whole world, but to have lost  
or forfeited his own self? For whoever is ashamed of me and 26  
my teachings, of him the Son of Man will be ashamed when  
He comes in His own glory and in that of the Father and of  
the holy angels. I tell you truly that there are some of those 27  
who stand here who will certainly not taste death till they have  
seen the Kingdom of God.'

It was about eight days after saying this that Jesus, taking 28

*The Trans-* with Him Peter, John, and James, went up the  
*figuration* mountain to pray. And while He was praying 29  
the appearance of His face underwent a change,

and His clothing became white and radiant. And suddenly 30  
there were two men conversing with Him, who were Moses  
and Elijah. They appeared in glory, and were speaking about 31  
His departure, which He was to effect in Jerusalem. Now 32  
Peter and the others were weighed down with sleep; but,  
when they were fully awake, they saw His glory, and the two  
men standing beside Him. And when these were preparing to 33  
depart from Jesus, Peter said to Him,

'Rabbi, we are thankful to you that we are here. Let us put  
up three tents—one for you, one for Moses, and one for Elijah.'

He did not know what he was saying. But while He was 34  
thus speaking, there came a cloud which spread over them;  
and they were awe-struck as they entered the cloud. Then 35  
there came a voice from within the cloud:

'This is My Son, My Chosen One: listen to Him.'

After this voice was heard, Jesus was found alone. 36

They kept it to themselves, and said not a word to any  
one at that time about what they had seen.

*The* On the following day, when they came down 37  
*epileptic Boy* from the mountain, a great crowd came to meet

*cured* Him; and a man in the crowd called out, 38

'Rabbi, I beg you to look on my son, for he is my only child. At times a spirit seizes him and he suddenly cries out. It convulses him, and makes him foam at the mouth, and does not leave him till it has well-nigh covered him with bruises. I entreated your disciples to drive out the spirit, but they could not.'

'O unbelieving and perverse generation!' replied Jesus; 'how long shall I be with you and bear with you? Bring your son here to me.'

Now while the youth was coming, the spirit dashed him to the ground and cruelly convulsed him. But Jesus rebuked the demon, cured the youth, and gave him back to his father. And all were awe-struck at the mighty power of God.

*Jesus again predicts His Betrayal and Death* And while every one was expressing wonder at all that Jesus was doing, He said to His disciples,

'Store these my words in your memories, for the Son of Man is about to be betrayed into the hands of men.'

But they did not grasp His meaning: it was veiled from them, so that they might not perceive it, and they were afraid to ask Him about it.

*Lessons in Humility and brotherly Love* Now there arose a dispute among them, as to which of them was the greatest. And Jesus, knowing the reasoning in their hearts, took a young child and made him stand by His side and He said to them,

'Whoever for my sake receives this little child, receives me; and whoever receives me, receives Him who sent me. For the lowliest among you all—he is great.'

'Rabbi,' replied John, 'we saw a man making use of your name to expel demons; and we forbade him, because he does not follow with us.'

'Do not forbid him,' said Jesus, 'for he who is not against you is on your side.'

*Unfriendly Samaritans* Now when the time drew near for Him to be taken up into heaven, He proceeded with fixed purpose towards Jerusalem. And He sent messengers in advance, who entered a village of the Samaritans to make ready for Him. But the people there would not receive Him, because He was evidently going to Jerusalem. When the disciples James and John saw this, they said,

'Master, do you wish us to order fire to come down from heaven and consume them?' (2 Kings i. 10).

But He turned and rebuked them. And they went to another village.

*Some would follow Him conditionally* As they proceeded on their way, a man came to Him and said, 57

'I will follow you wherever you go.'

'Foxes have holes,' said Jesus, 'and birds have nests; but the Son of Man has nowhere to lay His head.' 58

'Follow me,' He said to another. 59

'Master,' the man replied, 'allow me first to go and bury my father.'

'Leave the dead,' said Jesus, 'to bury their own dead; but do you go and announce far and wide the Kingdom of God.'

'Master,' said yet another, 'I will follow you; but allow me first to go and say good-bye to my friends at home.' 61

Jesus answered him, 62

'No one who has put his hand to the plough, and then looks behind him, is of use for the Kingdom of God.'

*The Seventy Evangelists* After this the Lord appointed seventy others, 1 10

and sent them before Him, by twos, to go to

every town or place which He Himself intended

to visit. And He addressed them thus: 2

'The harvest is abundant, but the reapers are few: therefore entreat the Owner of the harvest to send out more reapers into His fields. And now go. Remember that I am sending you out as lambs into the midst of wolves. Carry no purse, 3 bag, nor change of shoes; and salute no one on your way. 4

'Whatever house you enter, first say, "Peace be to this house!" And if there is a lover of peace there, your peace shall rest upon it; otherwise it shall come back upon you. And in that same house stay, eating and drinking at their table; for the labourer deserves his wages. Do not move from one house to another. 7

'And whatever town you come to and they receive you, eat what they put before you. Cure those who are ill in that town, and tell them, 9

"The Kingdom of God is at your door."

'But whenever you come to a town and they will not receive you, go out into the streets and say, 10

"The very dust of your town that clings to our feet we will wipe off as a protest. Only be sure of this—the Kingdom of God is close at hand."

'I tell you that it will be more endurable for Sodom on the Great Day than for that town. 12

*Chorazin, Bethsaida, Capernaum* 'Woe to thee, Chorazin! Woe to thee, 13 Bethsaida! For had the miracles been performed in Tyre and Sidon which have been performed in you, long ere now they would



have repented, sitting in sackcloth and ashes. However, for 14  
Tyre and Sidon it will be more endurable at the Judgement  
than for you. And thou, Capernaum, shalt thou be lifted as 15  
high as heaven? Thou shalt be brought down as low as Hades.

'He who listens to you listens to me; and he who disregards 16  
you disregards me, and he who disregards me disregards Him  
who sent me.'

When the seventy returned, they exclaimed 17  
*Return of* joyfully,  
*the Seventy*

'Master, even the demons submit to us when  
we utter your name.'

And He said to them, 'I saw Satan fall like a lightning-flash 18  
out of heaven.' I have given you power to tread serpents and 19  
scorpions under foot, and to trample on all the power of the  
enemy; and in no case shall anything do you harm. Neverthe- 20  
less rejoice not at this, that the spirits submit to you; but  
rejoice that your names are enrolled in heaven.'

*A sublime* At that hour Jesus was filled by the Holy 21  
*Claim* Spirit with rapturous joy.

'I praise Thee,' He exclaimed, 'O Father,  
Lord of heaven and earth, that Thou hast hidden these things  
from sages and men of understanding, and hast revealed  
them to babes. Yes, Father, for such has been Thy gracious  
will. All things are delivered to me by my Father; and no one 22  
knows who the Son is but the Father, nor who the Father is  
but the Son and he to whom the Son may choose to reveal  
Him.'

And He turned towards His disciples and said to them apart, 23

'Blessed are the eyes which see what you see! For I tell 24  
you that many prophets and kings have desired to see the  
things you see, and have not seen them, and to hear the  
things you hear, and have not heard them.'

Then an expounder of the Law stood up to 25  
*How to win* test Him with a question.  
*Eternal Life*

'Rabbi,' he asked, 'what shall I do to inherit  
eternal Life?'

'What is written in the Law?' said Jesus; 'how does it 26  
read?'

"'THOU SHALT LOVE THE LORD THY GOD,'" he replied, 27  
"'WITH THY WHOLE HEART, THY WHOLE SOUL, THY WHOLE  
STRENGTH, AND THY WHOLE MIND; AND THY NEIGHBOUR AS  
MUCH AS THYSELF'" (Deut. vi. 5; Lev. xix. 18).

'A right answer,' said Jesus; 'do that, and you shall live.' 28

But he, desiring to justify himself, said to Jesus, 29

'But what is meant by my "neighbour"?''

*'The good Samaritan'*

Jesus replied,

30

'A man was once on his way down from Jerusalem to Jericho when he fell among robbers, who after both stripping and beating him went away, leaving him half dead. Now a priest happened to be going along that road, and on seeing him passed by on the other side. In like manner a Levite also came to the place, and seeing him passed by on the other side. But a certain Samaritan, being on a journey, came where he lay, and seeing him was moved with pity. He went to him, and dressed his wounds with oil and wine and bound them up. Then placing him on his own mule he brought him to an inn, and took care of him. The next day he took out two shillings and gave them to the innkeeper.

"Take care of him," he said, "and whatever further expenses you are put to, I will repay you at my next visit."

'Which of those three seems to you to have acted like a neighbour to him who fell among the robbers?'

'The one who showed him pity,' he replied.

37

'Go,' said Jesus, 'and act in the same way.'

*Martha and Mary*

As they pursued their journey He came to a certain village, where a woman named Martha welcomed Him to her house. She had a sister

called Mary, who also seated herself at the Lord's feet and listened to His teaching. Martha meanwhile was busy and distracted in attending to her guests, and she came up to Him and said,

'Master, do you not care that my sister is leaving me to do all the serving? Tell her to assist me.'

'Martha, Martha,' replied Jesus, 'you are anxious and worried about a multitude of things; and yet only one thing is needful. Mary has chosen the good portion and she shall not be deprived of it.'

*'The Lord's Prayer'*

At one place He was praying, and when He ceased, one of his disciples said to Him,

11

'Master, teach us to pray, just as John taught his disciples.'

So He said to them,

2

'When you pray, say, "Father, may Thy name be kept holy; let Thy Kingdom come; give us day after day our bread for the day; and forgive us our sins, for we ourselves also forgive every one who is indebted to us; and bring us not into temptation."

*Persistent Prayer*

And He said to them,

5

'Which of you shall have a friend and shall go to him in the middle of the night and say,

"Friend, lend me three loaves of bread; for a friend of mine has just come to my house from a distance, and I have nothing for him to eat?"

"And he from indoors shall answer,"

"Do not pester me. The door is now barred, and I am here in bed with my children. I cannot get up and give you bread."

"I tell you that even if he will not rise and give him the loaves because he is his friend, at any rate because of his persistency he will rouse himself and give him whatever he wants."

*A threefold Promise* "So I say to you, "Ask, and it shall be given to you; seek, and you shall find; knock, and the door shall be opened to you." For every one who asks, receives; and he who seeks, finds; and he who knocks shall have the door opened to him. What father is there among you, who, if his son shall ask for bread, will offer him a stone? or if he asks for a fish, will instead of a fish offer him a snake? or if he asks for an egg, will offer him a scorpion? If you then, imperfect as you are, know how to give your children gifts that are good for them, how much more will your Father who is in heaven give the Holy Spirit to those who ask Him!"

*He replies to a Slander* On one occasion He was expelling a dumb demon; and when the demon was gone out the dumb man could speak, and the people were astonished. But some among them said,

"It is by the power of Beelzebul, the Prince of the demons, that he expels the demons."

Others, to put Him to the test, asked Him for a sign from heaven. And, knowing their thoughts, He said to them,

"Every kingdom in which civil war rages goes to ruin: family attacks family and is overthrown. And if Satan has engaged in conflict with himself, how shall his kingdom stand?—because you say that I expel demons by the power of Beelzebul. And if it is by the power of Beelzebul that I expel the demons, by whom do your disciples expel them? They therefore shall be your judges. But if it is by the power of God that I drive out the demons, it is evident that the Kingdom of God has come upon you."

*The Devil's Power* "Whenever a strong man, fully armed and

*overcome* equipped, is guarding his own house, he enjoys peaceful possession of his property; but as soon as another stronger than he attacks him and overcomes him, he takes away that armour of his in which he trusted, and

distributes the plunder. Whoever is not with me is against me, 23  
and whoever is not gathering with me is scattering abroad.

*Moral Reformation may not last* 'When a foul spirit has left a man, it roams 24  
about in the desert, seeking rest; but, unable  
to find any, it says, "I will return to the house

I have left"; and when it comes, it finds the 25  
house swept clean and in good order. Then it goes and fetches 26  
seven other spirits more malignant than itself, and they enter  
and dwell there; and in the end that man's condition becomes  
worse than at first.

*Only the Obedient are to be envied* As He thus spoke a woman in the crowd 27  
called out in a loud voice,

'Blessed is the mother who carried you, and  
the breasts that you have sucked.'

'Nay rather,' He replied, 'they are blessed who hear the 28  
word of God and carefully keep it.'

*The Jews more guilty than the ancient Heathen* Now when the crowds came thronging upon 29  
Him, He proceeded to say,

'The present generation is a wicked one: it  
requires some sign, but no sign shall be given  
to it except that of Jonah. For just as Jonah 30

became a sign to the men of Nineveh, so the Son of Man will  
be a sign to the present generation. The Queen of the South 31  
will arise at the Judgement together with the men of the present  
generation, and will condemn them; because she came from the  
ends of the earth to hear the wisdom of Solomon; and mark!  
One greater than Solomon is here. There will arise men of 32  
Nineveh at the Judgement together with the present generation,  
and will condemn it; because they repented at the preaching  
of Jonah; and mark! One greater than Jonah is here.

*Lamps are for giving Light* 'When any one lights a lamp, he never puts it 33  
in the cellar or under the bushel measure, but  
on the lampstand, that people who come in  
may see the light. The lamp of the body is the

eye. When your eye is sound, your whole body is lighted up; 34  
but when it is diseased, your body is dark. Consider therefore 35  
whether the light that is in you is anything but mere darkness.  
If, however, your whole body is full of light, and has no part 36  
dark, it will be lighted, all of it, as when the lamp with its  
bright shining gives you light.'

*A Meal at a Pharisee's House* When He had thus spoken, a Pharisee invited 37  
Him to a meal at his house; so He entered and  
took His place at table. Now the Pharisee saw 38

to his surprise that He did not wash before  
eating. The Master however said to him, 39



'Here we see how you Pharisees clean the outside of the cup and plate, while the inside, your heart, is full of greed and wickedness. Foolish men! Did not He who made the 40 outside make the inside also? But what is within, give in 41 charity, and behold all is clean for you.

'But woe to you Pharisees! for you pay tithes on your 42 mint and rue and every kind of garden vegetable, and are indifferent to justice and the love of God. These things you ought to have done, yet without neglecting the others. Alas 43 for you Pharisees! for you love the best seats in the synagogues, and you like to be bowed to in places of public resort. Woe to you! for you are like tombs which lie hidden, and 44 the people who walk over them are not aware of them.'

Hereupon one of the expounders of the Law exclaimed, 45 'Rabbi, in saying such things you reproach us also.'

'Woe also to you expounders of the Law!' replied Jesus, 46 'for you load men with cumbrous burdens which you yourselves will not touch with one of your fingers. Woe to you! 47 for you build the tombs of the Prophets, whom your forefathers killed. It follows that you are witnesses to and 48 approve of your fathers' actions. They slew, you build.

'For this reason also the Wisdom of God has said, "I will 49 send Prophets and Apostles to them, of whom they will kill some and persecute others"; so that the blood of all the 50 Prophets that has been shed from the creation of the world may be required from the present generation. Yes, I tell you 51 that, from the blood of Abel down to the blood of Zechariah who perished between the altar and the Sanctuary, it shall all be required from the present generation.

'Woe to you expounders of the Law! for you have taken 52 away the key of knowledge: you yourselves have not entered in, and those who wanted to enter in you have hindered.'

After He had left the house, the Scribes and Pharisees began 53 a vehement attempt to entangle Him and make Him give off-hand answers on numerous points, lying in wait to catch 54 some unguarded expression from His lips.

Meanwhile the people had come streaming 1 12  
*A Warning* towards Him by thousands, so that they were  
*against* trampling one another under foot. And now  
*Hypocrisy* He proceeded to say to His disciples first,

'Beware of the leaven of the Pharisees, that is to say, 2  
 beware of hypocrisy. There is nothing that is covered up 2  
 which will not be uncovered, nor hidden which will not  
 become known. Whatever therefore you have said in the 3  
 dark, will be heard in the light; and what you have

whispered within closed doors, will be proclaimed from the house-tops.

'But to you who are my friends I say,

4

*A Warning against the Fear of Men* and after that can do nothing further. I will show you whom to fear: fear Him who after killing has power to throw into Gehenna: yes, I say to you, fear Him. Are not five sparrows sold for a penny? and yet not one of them is a thing forgotten in God's sight. But the very hairs on your heads are all counted. Away with fear: you are more precious than many sparrows."

*The Importance of not disowning Christ* "And I tell you that every man who acknowledges me before men, the Son of Man will also acknowledge before the angels of God. But whoever disowns me before men will be disowned before the angels of God.

*The Guilt of rejecting the inner Light* "Moreover every one who shall speak against the Son of Man, may obtain forgiveness; but he who blasphemeth the Holy Spirit will never obtain forgiveness. And when they are bringing you before synagogues and magistrates and governors, do not anxiously ponder the manner or matter of your defence, nor what you are to say; for the Holy Spirit shall teach you at that very moment what you must say."

*Jesus refuses to be an Arbitrator* Just then a man in the crowd appealed to Him. 'Rabbi,' he said, 'tell my brother to give me a share of the inheritance.'

'Man,' He replied, 'who made me a judge or arbitrator over you?'

And to the people He said,

15

'Take care, be on your guard against all covetousness, for no one's life consists in the superabundance of his possessions.'

*Worldly Greed* And He spoke a parable to them.

16

'A certain rich man's lands,' He said, 'yielded abundant crops, and he debated within himself, saying,

"What am I to do? for I have no place in which to store my crops."

'And he said to himself,

18

"This is what I will do: I will pull down my barns and build larger ones, and in them I will store up all my harvest and my goods; and I will say to my soul,

19

"Soul, you have ample possessions laid up for many years to come: take your ease, eat, drink, enjoy yourself."

'But God said to him,

20

"Foolish man, this night they are demanding your soul from you; and these preparations—for whom shall they be?"

'So is it with him who amasses treasure for himself, but has no riches in God.'

Then turning to His disciples He said, 'For this reason I say to you, "Do not be anxious for your lives, what you are to eat, and for your persons, what you are to put on." For a man's life is more than his food, and his person than his clothing. Look at the ravens. They do not sow or reap, and they have neither store-chamber nor barn. And yet God feeds them. How far more precious are you than the birds! And which of you is able by anxious thought to add a foot to his height? If then you are unable to do even a very little thing, why be anxious about other matters? Look at the lilies, how they grow. They neither toil nor spin. And yet I tell you that not even Solomon in all his magnificence was arrayed like one of these. But if God so clothes the grass of the fields, that blooms to-day and to-morrow is feeding the oven, how much more will He clothe you, you men of little faith!

'Therefore, do not be asking what you are to eat or what you are to drink; and do not waver between hope and fear. For the nations of the world seek all these things; your Father knows that you need them. But seek His Kingdom, and these things shall be given you in addition.

'Dismiss your fears, little flock: your Father finds pleasure in giving you the Kingdom. Sell your possessions and give alms. Provide yourselves with purses that will never wear out, wealth inexhaustible in heaven, where no thief can come nor moth consume. For where your wealth is, there also will your heart be.

'Have your girdles on, and let your lamps be alight; and be like men waiting for their master—on the look-out till he shall return from the wedding feast—that, when he comes and knocks, they may open the door instantly. Blessed are those servants whom their Master when He comes shall find on the watch. I tell you, in solemn truth, that He will tie an apron round Him, and will bid them recline at table while He comes and waits on them. And whether it be in the second watch or in the third that He comes and finds them so, blessed are they. Of this be sure, that if the master of the house had known at what time the robber was coming, he would have kept awake and not have allowed his house to be broken into.

Be you also ready, for at an hour when you are not expecting 40  
Him the Son of Man will come.'

'Master,' said Peter, 'are you addressing this parable to us, 41  
or to all alike?'

'Who, then,' replied the Lord, 'is the faithful and prudent 42  
steward whom his master will put in charge of his household  
to serve out their rations at the proper time? Blessed is that 43  
servant whom his master when he comes shall find so doing.  
I tell you truly that he will put him in authority over all his 44  
possessions. But if that servant should say in his heart, "My  
master is a long time in coming," and should begin to beat  
the menservants and maidservants, and to eat and drink,  
drinking even to excess; that servant's master will come on a 46  
day when he is not expecting him and at an hour that he  
knows not of, and cut him asunder, and make him share the  
lot of the unfaithful. And that servant who has been told his 47  
master's will and yet made no preparation and did not obey  
his will, will receive many lashes. But he who had not been 48  
told it and yet did what deserved the scourge, will receive but  
few lashes. To whomsoever much has been given, from him  
much will be required; and to whom much has been entrusted,  
of him the more will be demanded.

*Conflict* 'I came to throw fire upon the earth, and 49  
*predicted* what is my desire? Oh that it were even now  
kindled! But I have a baptism to undergo; and 50  
how am I pent up till it is accomplished! Do you suppose 51  
that I came to bring peace to the earth? No, I tell you that I  
came to bring dissension. For from this time there will be in 52  
one house five persons split into parties. Three will form a  
party against two and two against three; father against son 53  
and son against father; mother attacking daughter and  
daughter her mother, mother-in-law her daughter-in-law, and  
daughter-in-law her mother-in-law' (Micah vii. 6).

Then He said to the people also, 54

'When you see a cloud rising in the west, you immediately  
say, "There is to be a shower"; and it comes to pass. And  
when you see a south wind blowing, you say, "It will be 55  
burning hot"; and it comes to pass. Hypocrites! You know 56  
how to read the aspect of earth and sky. How is it you cannot  
read this present time?

'Why, too, do you not of yourselves judge what is right? 57  
For when, with your opponent, you are going before the 58  
magistrate, on the way take pains to be quit of him; for fear  
that he should drag you before the judge, and the judge hand  
you over to the officer of the court, and the officer lodge you in



prison. Never, I tell you, will you get free till you have paid 59  
the last mite.

*A Foretaste  
of national  
Judgement* Just at that time people came to tell Him 1 13  
about the Galilaeans whose blood Pilate had  
mingled with their sacrifices.

'Do you suppose,' He asked in reply, 'that 2  
those Galilaeans were worse sinners than the mass of the  
Galilaeans, because this happened to them? I assure you it  
was not so. Nay, if you are not penitent, you will all lose 3  
your lives just as they lost theirs. Or those eighteen persons 4  
whom the tower in Siloam fell on and killed, do you suppose  
they were offenders more than any one else in Jerusalem? I  
assure you it was not so. Nay, I tell you if you do not repent, 5  
you will all lose your lives just as they lost theirs.'

*The unfruit-  
ful Fig-tree* And He told them this parable. 6  
'A man,' He said, 'who had a fig-tree growing  
in his garden came to look for fruit on it and

could find none. So he said to the gardener, 7  
"See, this is the third year I have come to look for fruit on  
this fig-tree and cannot find any. Cut it down. Why should  
so much ground be actually wasted?"

'But the gardener pleaded, 8

"Leave it, Sir, this year also, till I have dug round it and  
manured it. If next year it bears fruit, well and good; if not, 9  
then you shall cut it down."

*A Sabbath  
Cure* Once He was teaching on the Sabbath in one 10  
of the synagogues where a woman was present 11  
who for eighteen years had had a spirit of weak-  
ness: she was bent double, and was quite unable to raise  
herself. But Jesus saw her, and calling to her, He said to 12  
her,

'Woman, you are free from your weakness.'

And He put His hands on her, and she immediately stood 13  
upright and began to give glory to God.

Then the ruler of the Synagogue, indignant that Jesus had 14  
cured her on a Sabbath, said to the crowd.

'There are six days in the week on which people ought to  
work. On those days therefore come and get yourselves cured,  
and not on the Sabbath day.'

But the Lord's reply to him was, 15

'Hypocrites, does not each of you on the Sabbath untie  
his bullock or his ass from the stall and lead him to water?  
And this woman, daughter of Abraham as she is, whom Satan 16  
had bound for no less than eighteen years, was she not to be  
loosed from this chain because it is the Sabbath day?'

When He said this, all His opponents were ashamed, while 17  
the whole multitude was delighted at the many glorious things  
continually done by Him.

*The Mustard Seed, and Yeast* This prompted Him to say, 18  
'What is the Kingdom of God like? and to 19  
what shall I compare it? It is like a mustard-  
seed which a man drops into the soil in his  
garden, and it grows and becomes a tree in  
whose branches the birds lodge.'

And again He said, 20  
'To what shall I compare the Kingdom of God? It is 21  
like leaven which a woman takes and buries in three measures  
of flour, to work there till the whole is leavened.'

*Earnestness demanded* He was passing through town after town 22  
and village after village, teaching and steadily  
proceeding towards Jerusalem, when some one 23  
asked Him,

'Sir, are there but few who are to be saved?'

'Strive your hardest to enter by the narrow gate,' He 24  
answered; 'for many, I tell you, will try to find a way in and  
will not succeed. As soon as the Master of the house has 25  
risen and shut the door, and you have begun to stand outside  
and knock at the door and say,

"Sir, open the door for us,"

'He will answer, "I do not know where you come from."

'Then you will plead, 26

"We have eaten and drunk in your company, and you have  
taught in our streets."

'But He will reply, 27

"I tell you that I do not know where you come from.  
Begone from me, all of you, wrongdoers!"

'There will be the weeping and gnashing of teeth, when you 28  
see Abraham and Isaac and Jacob and all the Prophets inside  
the Kingdom of God, and yourselves thrown out. They will 29  
come from east and west, from north and south, and will sit  
down at the banquet in the Kingdom of God. And mark! 30  
some now last will be first, and some now first will be last.'

*Herod Antipas* Just at that time there came some Pharisees, 31  
who warned Him, saying,

'Leave this place and continue your journey;  
Herod means to kill you.'

'Go,' He replied, 'and take this message to that fox: 32

"See, to-day and to-morrow I am driving out demons and  
effecting cures, and on the third day I finish."

'Yet I must continue my journey to-day and to-morrow 33

*Jesus* and the day following; for it is not conceivable  
*grieves over* that a Prophet should perish outside of  
*Jerusalem* Jerusalem.

'O Jerusalem! Jerusalem! You that murder 34  
 the Prophets and stone those who have been sent to you!  
 How often have I desired to gather your children to me, as a  
 hen gathers her brood under her wings, and you would not  
 come! See, your house is abandoned to you. I tell you that 35  
 you will never see me again until you say, "BLESSED IS HE  
 WHO COMES IN THE NAME OF THE LORD!"' (Ps. cxviii. 26).

One day—it was a Sabbath—He entered the 1 14  
*A Sabbath* house of one of the Rulers of the Pharisee  
*Cure of* party to take a meal, while they were closely  
*Dropsy* watching Him. In front of Him was a man 2  
 suffering from dropsy. This led Jesus to ask the lawyers and 3  
 Pharisees,

'Is it allowable to cure people on the Sabbath?'

They gave Him no answer; so He took hold of the man, 4  
 cured him, and sent him away. Then He turned to them and 5  
 said,

'Which of you shall have a child or an ox fall into a well  
 on the Sabbath day, and will not immediately lift him out?'

To this they could make no reply. 6

Then, when He noticed how the invited 7  
*A Lesson in* guests chose the best places, He spoke this  
*Humility* parable, and said to them,

'When any one invites you to a wedding banquet, do not 8  
 take the best place, lest perhaps some more honoured guest  
 than you may have been asked, and the man who invited you 9  
 both will come and say to you, "Make room for him," and  
 then you, ashamed, will move to the lowest place. But, when 10  
 invited, take the lowest place, that when your host comes he  
 may say to you, "Friend, come up higher." This will be doing  
 you honour in the presence of all the other guests. For  
 whoever uplifts himself shall be humbled, and he who 11  
 humbles himself shall be uplifted.'

Also to His host, who had invited Him, He 12  
*True* said,  
*Courtesy*

'When you give a breakfast or a dinner, do not  
 invite your friends or brothers or relatives or rich neighbours,  
 lest perhaps they should in turn invite you, and so repay your  
 hospitality. But when you entertain, invite the poor, the 13  
 crippled, the lame, and the blind; and you will be blessed, 14  
 because they have no means of repaying you, but you will be  
 repaid at the Resurrection of the righteous.'

*The Great Supper*      On hearing this, one of His fellow guests 15  
 said to Him,  
 'Blessed is he who shall feast in God's Kingdom.'

'A man once gave a great feast,' replied Jesus, 'to which he 16  
 invited a large number of guests. At dinner-time he sent his 17  
 servant with a message to those invited,

"Come, for things are now ready."

'But they all without exception began to excuse them- 18  
 selves. The first told him,

"I have just purchased a piece of land, and must of  
 necessity go and look at it. Pray hold me excused."

'A second pleaded,

"I have just bought five yoke of oxen, and am on my 19  
 way to try them. Pray hold me excused."

'Another said,

"I am just married. It is impossible for me to come." 20

'So the servant came and brought these answers to his 21  
 master; and it stirred his anger.

"Go out quickly," he said, "into the streets of the city—  
 the wide ones and the narrow, and fetch in poor men, the  
 crippled, blind, and lame: fetch them all in here."

'Soon the servant reported,

"Sir, what you ordered is done, and there is room still." 22

"Go out," replied the master, "to the high roads and 23  
 hedge-rows, and compel the people to come in, so that my  
 house may be filled. For I tell you that not one of those who 24  
 were invited shall taste my feast."

*Christ's  
 Claim is  
 supreme*

On His journey vast crowds attended Him, 25  
 towards whom He turned and said,

'If any one comes to me who does not hate 26  
 his father and mother, wife and children,  
 brothers and sister, yes and his own life also, he cannot be a  
 disciple of mine. No one who does not carry his own cross 27  
 and come after me can be a disciple of mine.

*Counting  
 the Cost*

'Which of you, desiring to build a tower, 28  
 does not sit down first and calculate the cost,  
 asking if he has the means to finish it? lest 29  
 perhaps, when he has laid the foundation and is unable to  
 finish, all who see it shall begin to jeer at him, saying, "This 30  
 man began to build, but could not finish." Or what king, 31  
 marching to encounter another king in war, does not first  
 sit down and deliberate whether he is able with ten thousand  
 men to meet the one who is advancing against him with twenty  
 thousand? If not, while the other is still a long way off, he 32



sends envoys and sues for peace. Just so no one of you who 33  
does not bid farewell to all that belongs to him can be a disciple  
of mine.

'Salt is good: but if even the salt has become tasteless, 34  
how will you restore its flavour? Neither for land nor for 35  
dunghill is it of any use; they throw it away. Listen, every  
one who has ears to hear!'

Now the tax-gatherers and the sinners were 1 15  
'*The lost* everywhere in the habit of coming close to Him  
'*Sheep*' to listen to Him; and this led the Pharisees 2  
and the Scribes to complain,

'He gives a welcome to sinners, and joins them at their  
meals!'

So in a parable He asked them, 3

'Which of you men, if he has a hundred sheep and has lost 4  
one of them does not leave the ninety-nine in their desert  
pasture and go in search of the lost one till he finds it? And 5  
when he has found it, he lifts it on his shoulders, glad at heart.  
Then coming home he calls his friends and neighbours 6  
together, and says, "Rejoice with me, for I have found my  
sheep—the one I had lost." I tell you that in the same way 7  
there will be rejoicing in heaven over one repentant sinner—  
more rejoicing than over ninety-nine blameless persons who  
have no need of repentance.

'Or what woman who has ten silver coins, if 8  
'*The lost* she loses one of them, does not light a lamp and  
'*Coin*' sweep the house and search carefully till she  
finds it? And when she has found it, she calls together her 9  
friends and neighbours, and says,

"Congratulate me, for I have found the coin which I had  
lost."

'I tell you that in the same way there is rejoicing in the 10  
presence of the angels of God over one repentant sinner.'

He went on to say, 11

'*The lost* There was a man who had two sons. The 12  
'*Son*' younger of them said to his father,

"Father, give me the share of the property that comes to  
me."

'So he divided his property between them. No long time 13  
afterwards the younger son got all together and travelled to  
a distant country, where he wasted his money in debauchery  
and excess. At last, when he had spent everything, there came 14  
a terrible famine throughout that country, and he began to  
feel the pinch of want. So he hired himself to one of the 15  
inhabitants of that country, who sent him on to his farm to tend

swine; and he longed to make a meal of the pods the swine 16  
were eating, but no one gave him any.

"On coming to his senses he said, 17

"How many of my father's hired men have more bread 18  
than they want, while I here am dying of hunger! I will  
rise and go to my father, and will say to him, Father, I have  
sinned against heaven, and before you: I no longer deserve to 19  
be called a son of yours: treat me as one of your hired men."

"So he rose and came to his father. But while he was 20  
still a long way off, his father saw him and pitied him, and  
ran and threw his arms round his neck and kissed him.

"Father," cried the son, "I have sinned against heaven 21  
and before you: no longer do I deserve to be called a son  
of yours."

"But the father said to his servants, 22

"Fetch the best coat quickly and put it on him; and  
bring a ring for his finger and shoes for his feet. Fetch the 23  
fat calf and kill it, and let us feast and enjoy ourselves;  
for my son here was dead and has come to life again: he 24  
was lost and has been found."

"And they began to be merry.

"Now his elder son was out on the farm; and when he 25  
came near the house, he heard music and dancing. Then  
he called one of the lads to him and asked what all this meant. 26

"Your brother has come," he replied; "and your father 27  
has had the fat calf killed, because he has got him home safe  
and sound."

"Then he was angry and would not go in. But his father 28  
came out and entreated him.

"All these years," replied the son, "I have served you, 29  
and I have never at any time disobeyed any of your orders,  
and yet you have never given me so much as a kid, for me  
to enjoy myself with my friends; but now that this son of  
yours is come who has squandered your property among 30  
harlots, you have killed the fat calf for him."

"You, my dear son," said the father, "are always with 31  
me, and all that is mine is also yours. We were bound to 32  
make merry and rejoice, for this brother of yours was  
dead and has come back to life, he was lost and has been  
found."

He said also to His disciples:

1 16

*The  
dishonest  
Bailliff*

"There was a rich man who had a steward  
about whom an accusation was brought to  
him, that he was wasting his property. He 2  
called him and said,

"What is this I hear about you? Render an account of your stewardship, for I cannot let you hold it any longer."

"Then the steward said to himself,

"What am I to do? My master is taking away the stewardship from me. I am not strong enough for field labour: to beg, I should be ashamed. Ah! I see what to do, in order that when I am discharged from the stewardship people may give me a home in their houses."

"So he called all his master's debtors, one by one, and asked the first, "How much are you in debt to my master?"

"A hundred measures of oil," he replied.

"Here is your account," said the steward: "sit down quickly and alter it to fifty measures."

"To a second he said,

"And how much do you owe?"

"A hundred quarters of wheat," was the answer.

"Here is your account," said he: "alter it to eighty."

"And the master praised the dishonest steward for his shrewdness; for in dealing with their fellows, the men of this world are shrewder than the sons of Light.

*The right  
Use of  
Wealth*

"And I charge you, so to use wealth tainted with dishonesty as to win friends who, when it fails, shall welcome you to the tents that never perish. The man who is honest in a very small matter is honest in a great one also; and he who is dishonest in a very small matter is dishonest in a great one also. If therefore you have not proved yourselves honest in dealing with wealth tainted with dishonesty, who will entrust to you the true good? And if you have not been honest with what belongs to another, who will give you what is your own?

*Divided  
Service  
impossible*

"No servant can serve two masters. For either he will hate one and love the other, or else he will attach himself to one and think lightly of the other. You cannot be servants both of God and of money."

*The  
Pharisees  
rebuked*

To all this the Pharisees listened, bitterly jeering at Him; for they were lovers of money. "You are persons," He said to them, "who boast of their own goodness before men, but God sees your hearts; for what is exalted by men may be an abomination in God's sight. The Law and the Prophets continued until John came: from that time the gospel of the Kingdom of God has been spreading, and every one presses into it. And it is easier for sky and earth to pass

away from the smallest detail of the Law to lapse. Any man 18  
who divorces his wife and marries another commits adultery;  
and he who marries a woman so divorced from her husband  
commits adultery.

*The rich Man and the Beggar* There was once a rich man who used to array 19  
himself in purple and fine linen, and enjoyed a  
splendid banquet every day, while at his 20  
outer door there lay a beggar, Lazarus by name,  
covered with sores and longing to make a meal off the scraps 21  
falling on the floor from the rich man's table. Nay, the  
dogs, too, used to come and lick his sores.

"In course of time the beggar died; and he was carried 22  
by the angels to Abraham's bosom. The rich man also died,  
and was buried. And in Hades, being in torment, he lo 23  
ked and saw Abraham in the far distance, and Lazarus resting  
in his arms. So he cried aloud, and said, 24

"Father Abraham, take pity on me and send Lazarus to  
dip the tip of his finger in water and cool my tongue, for I  
am in agony in this flame."

"Remember, my son," said Abraham, "that you had good 25  
fortune during your life, and that Lazarus in like manner had  
bad fortune. But he is comforted here now, while you are in  
agony. Besides all this there is set a vast chasm between us and 26  
you, in order that those who desire to cross from this side to  
you, or from your side to us, may not be able to do so."

"I entreat you then, father," said he, "to send him to 27  
my father's house. For I have five brothers. Let him earnestly 28  
warn them, lest they also come to this place of torment."

"They have Moses and the Prophets," replied Abraham; 29  
"let them hear them."

"No, father Abraham," he pleaded; "but if some one 30  
goes to them from the dead, they will repent."

"If they are deaf to Moses and the Prophets," replied 31  
Abraham, "they would not be led to believe even if some one  
should rise from the dead."

*Stones of Stumbling* Jesus said to His disciples, 1 17  
"It is inevitable that causes of stumbling  
should occur; but woe to him through whom  
they occur! Better for him if with a millstone hanging round 2  
his neck he had been hurled into the sea, rather than that  
he should cause a single one of these little ones to fall. Be 3  
on your guard.

*The Duty of Forgiveness* "If your brother acts wrongly, reprove him;  
and if he is sorry, forgive him; and if seven 4  
times in a day he acts wrongly towards you,



and seven times turns again to you and says, "I am sorry," you must forgive him.'

And the Apostles said to the Lord,

5

*The immense* 'Increase our faith.'

*Power of* 'If your faith,' replied the Lord, 'were merely 6

*Faith* like a mustard-seed, you might say to this black mulberry-tree, "Tear up your roots and

plant yourself in the sea," and instantly it would obey you.

'Which of you who has a servant ploughing, or tending 7

*Fidelity* sheep, will say to him when he comes in from  
*to Duty* the farm, "Come at once and take your place at table," and will not rather say to him, "Get 8

my dinner ready, gird yourself, and wait upon me till I have finished my dinner, and then you shall have yours"? Does 9

he thank the servant for obeying his orders? So you also, 10 when you have obeyed all the orders given you, must say,

"There is no merit in our service: we have merely done our duty."

*Cure of ten* As they pursued their journey to Jerusalem, 11  
*Lepers* He passed between Samaria and Galilee. And 12

as He entered a certain village, ten men met Him who were lepers and stood at a distance. In loud voices 13 they cried out,

'Jesus, Rabbi, take pity on us.'

Perceiving this, He said to them, 14

'Go and show yourselves to the Priests.'

And while on their way to do this they were made clean.

One of them, seeing that he was cured, came back, glorify- 15  
ing God in a loud voice, and he threw himself at the feet of 16 Jesus, thanking Him. He was a Samaritan.

'Were not all ten made clean?' Jesus asked; 'but where 17  
are the nine? Have none been found to come back and 18  
give glory to God except this foreigner?'

And He said to him, 19

'Rise and go; your faith has cured you.'

*The Coming* Being asked by the Pharisees when the 20  
*of the* Kingdom of God was coming, He answered,

*Kingdom* 'The Kingdom of God does not so come  
that you can watch closely for it. Nor shall 21

they say, "See here!" or "See there!"—for the Kingdom of God is within you.'

Then, turning to His disciples, He said, 22

'There will come a time when you will wish you could see but a single one of the days of the Son of Man, but will not see one. And they will say to you, "See there!" "See 23

here!" Do not go in pursuit. For just as the lightning, when 24  
it flashes, shoots across the sky, so will the Son of Man be  
on His day. But first He must endure much suffering, and 25  
be rejected by the present generation.

*Compared to the Days of Noah and Lot* 'And as it was in the time of Noah, so will 26  
it also be in the time of the Son of Man. Men 27  
were eating and drinking, taking wives and  
giving wives, up to the very day Noah entered  
the Ark, and the Deluge came and destroyed  
them all. As it was also in the time of Lot; they were eating 28  
and drinking, buying and selling, planting and building:  
but on the day that Lot left Sodom, it rained fire and brim- 29  
stone from the sky and destroyed them all. Exactly so 30  
will it be on the day that the veil is lifted from the Son of  
Man.

'On that day, if a man is on the roof and his goods indoors, 31  
let him not go down to fetch them; and, in the same way,  
he who is in the field, let him not turn back. Remember 32  
Lot's wife. Any man who seeks to save his life shall lose it; 33  
but whoever loses his life shall retain it. On that night, I 34  
tell you, there will be two lying on one bed: one will be  
taken away and the other left. There will be two women 35  
turning the mill together: one will be taken away and the  
other left.'

'Where, Master?' they inquired. 37  
'Where the dead body is,' He replied, 'there also will the  
vultures flock together.'

*The unjust Judge* He also taught them by a parable that they 1 18  
must always pray and never lose heart.

'In a certain town,' He said, 'there was a 2  
judge who had no fear of God and no respect for man. And 3  
in the same town was a widow who repeatedly came and  
entreated him, saying,

"Give me justice and stop my adversary."  
'For a time he would not, but afterwards he said to 4  
himself,

"Though I have neither fear of God nor respect for man,  
yet because she annoys me I will give her justice, to prevent 5  
her from constantly coming to pester me."

And the Lord said, 6  
'Hear those words of the unjust judge. And will not 7  
God avenge the wrongs of His own people who cry aloud  
to Him day and night, although He delays vengeance on  
their behalf? Yes, He will soon avenge their wrongs. Yet, 8  
when the Son of Man comes, will He find faith on earth?'

*The Pharisee and the Tax-gatherer* And to some who relied on themselves as being righteous men, and looked down upon all others, He addressed this parable.

“Two men went up to the Temple to pray, one a Pharisee and the other a tax-gatherer.

The Pharisee, standing erect, prayed as follows by himself: 11

“O God, I thank Thee that I am not like other people—I am not a thief nor a cheat nor an adulterer, nor even like this tax-gatherer. I fast twice a week. I pay the tithe on all my gains.” 12

“But the tax-gatherer, standing far back, would not so much as lift his eyes to Heaven, but kept beating his breast and saying, 13

“O God, have mercy on me, sinner that I am.”

“I tell you that this man went home accounted by God freer from guilt than the other; for every one who uplifts himself shall be humbled, but he who humbles himself shall be uplifted.” 14

*Little Children welcomed* On one occasion people brought with them their infants, for Him to touch them; but the disciples, noticing this, found fault with them. Jesus however called for the infants. 15

“Let the little children come to me,” He said; “do not hinder them; for it is to those who are child-like that the Kingdom of God belongs. I tell you in truth that, whoever does not receive the Kingdom of God like a little child will certainly not enter it.” 16

*Eternal Life* The question was put to Him by a ruler: “Good Rabbi, what shall I do to inherit eternal Life?” 18

“Why do you call me good?” replied Jesus; “there is no one good but One, namely God. You know the Commandments: “DO NOT COMMIT ADULTERY”; “DO NOT MURDER”; “DO NOT STEAL”; “DO NOT LIE IN GIVING EVIDENCE”; “HONOUR THY FATHER AND THY MOTHER.”” 19

“All these,” he replied, “I have carefully obeyed from my youth.” 20

On receiving this answer Jesus said to him, 21

“There is still one thing wanting in you. Sell everything you possess and give the money to the poor, and you shall have wealth in heaven; and come and follow me.” 22

But on hearing these words he was very sorrowful, for he was exceedingly rich. 23

*The Dangers of Wealth* Jesus looked at him, and said, “How hard it will be for the possessors of riches to enter the Kingdom of God! Why, it 24 25

is easier for a camel to go through a needle's eye than for a rich man to enter the Kingdom of God.'

'Who then can be saved?' exclaimed the hearers. 26

'Things impossible to man,' He replied, 'are possible to God.' 27

*Self-sacrifice* Then Peter said, 28

*for Christ* 'See, we have given up our homes and have followed you.'

*enriches*

'I tell you in truth,' replied Jesus, 'that there is no one who has left house or wife, or brothers or parents or children, for the sake of God's Kingdom, who shall not receive many times as much in this life, and in the age that is coming eternal Life.' 29 30

*Jesus a third* Then He drew the twelve to Him and said, 31

*time predicts* 'See, we are going up to Jerusalem, and

*His Death and* everything written in the Prophets about the

*Resurrection* Son of Man will be fulfilled. For He will be 32

handed over to the Gentiles, and be mocked, outraged

and spat upon. They will scourge Him and put Him to 33

death, and on the third day He will rise to life again.'

Nothing of this did they understand. The words were 34

a mystery to them, nor could they see what He meant.

*A blind Man* As Jesus came near to Jericho, there was a 35

*receives* blind man sitting by the way-side begging.

*Sight* He heard a crowd of people going past, and 36

inquired what it all meant.

'Jesus the Nazarene is passing by,' they told him. 37

Then, at the top of his voice, he cried out, 38

'Jesus, son of David, take pity on me.'

Those in front reproved him and tried to silence him; 39

but he continued shouting, louder than ever,

'Son of David, take pity on me.'

So Jesus stopped and bade them bring the man to Him; 40

and when he had come close to Him He asked him,

'What shall I do for you?' 41

'Sir,' he replied, 'let me recover my sight.'

'Recover your sight,' said Jesus: 'your faith has cured 42

you.'

No sooner were the words spoken than the man regained 43

his sight and followed Jesus, giving glory to God; and all

the people, seeing it, gave praise to God.

*Zacchaeus* So He entered Jericho and proceeded through 1 19

the town. There was a man there called 2

Zacchaeus, who was the chief collector of taxes, and was

wealthy. He was anxious to see what sort of man Jesus 3



was; but he could not because of the crowd, for he was short in stature. So he ran on in front and climbed up 4 a mulberry tree to see Him; for He was about to pass that way.

As soon as Jesus came to the place, He looked up and 5 said to him,

'Zacchaeus, come down quickly, for I must stay at your house to-day.'

So he came down in haste, and welcomed Him joyfully. 6 When they saw this, they all began muttering with indignation,

'He has gone in to be the guest of a sinner!'

Zacchaeus however stood up, and addressing the Lord said, 8

'Here and now, Master, I give half my property to the poor, and if I have unjustly exacted money from any man, I pledge myself to repay to him four times the amount.'

Jesus said to him, 9

'To-day salvation has come to this house, seeing that he too is a son of Abraham. For the Son of Man has come to seek and to save what is lost.'

As they were listening to His words, He 11  
*Privilege* went on to teach them by a parable, because  
*and*  
*Responsibility* He was near to Jerusalem and they supposed that the Kingdom of God was going to appear immediately. So He said to them, 12

'A man of noble family travelled to a distant country to obtain the rank of king, and to return. And he called 13 ten of his servants and gave each of them a pound, instructing them to trade with the money during his absence.

'Now his countrymen hated him, and sent a deputation 14 after him to say, "We are not willing that he should become our king." And upon his return, after he had obtained the 15 sovereignty, he ordered those servants to whom he had given the money to be summoned before him, that he might learn their success in trading.

'So the first came and said, 16

"Sir, your pound has produced ten pounds more."

"Well done, good servant," he replied; "because you 17 have been faithful in a very small matter, be in authority over ten towns."

'The second came, and said, 18

"Your pound, Sir, has produced five pounds."

So he said to this one also, 19

"And you, be the governor of five towns."

'The next came. 20

"Sir," he said, "here is your pound, which I have kept wrapt up in a cloth. For I was afraid of you, because you are a severe man; you take up what you did, not lay down, and you reap what you did not sow."

"By your own words," he replied, "I will judge you, you bad servant. You knew me to be a severe man, taking up what I did not lay down, and reaping what I did not sow! Why then did you not put my money into a bank, that when I came I might have received it back with interest?"

"And he said to those who stood by,

"Take the pound from him and give it to him who has the ten pounds."

They said to him,

"Sir, he already has ten pounds."

"I tell you that to every one who has anything, more shall be given; and from him who has not anything, even what he has shall be taken away. But as for those enemies of mine who were unwilling that I should become their king, bring them here, and slay them in my presence."

After thus speaking, He journeyed onward, proceeding to Jerusalem. And when He was come near Bethphagé and Bethany, at the Mount called the Oliveyard, He despatched two of the disciples, saying to them,

"Go into the village facing you. On entering it you will find an ass's colt tied up which no one has ever yet ridden: untie it, and bring it here. And if any one asks you, 'Why are you untying the colt?' simply say, 'The Master needs it.'"

So those who were sent went and found things as He had told them. And while they were untying the colt the owners called out, 'Why are you untying the colt?' and they replied, 'The Master needs it.'

Then they brought it to Jesus, and after throwing their outer garments on the colt they placed Jesus on it. So He rode on, while they carpeted the road with their garments.

And when He was now getting near Jerusalem, and descending the Mount of Olives, the whole multitude of the disciples began in their joy to praise God in loud voices for all the mighty deeds they had witnessed, saying,

'BLESSED is the King,' they cried, 'WHO COMES IN THE NAME OF THE LORD (Ps. cxviii. 26): in heaven peace, and glory in the highest realms.'

Thereupon some of the Pharisees in the crowd appealed to Him, saying,

'Rabbi, reprove your disciples.'

'I tell you,' He replied, 'that if they became silent, the 40  
very stones would cry out.'

*He weeps  
over the City*

When He came into full view of the city, 41  
He wept aloud over it, and exclaimed, 42  
'O that at this time thou only knewest what  
makes for peace! But now it is hid from thine eyes. For 43  
the time is coming upon thee when thy foes will throw up  
around thee earthenworks and a wall, investing thee and  
hemming thee in on every side. And they will dash thee to 44  
the ground and thy children within thee, and will not leave  
one stone upon another within thee; because thou didst  
not recognize the time of thy visitation.'

*The Dealers  
driven from  
the Temple*

Then Jesus entered the Temple and pro- 45  
ceeded to drive out the dealers.

'It is written,' He said, '"AND MY HOUSE 46  
SHALL BE THE HOUSE OF PRAYER" (Isa. lvi. 7),  
but you have made it A ROBBERS' CAVE' (Jer. vii. 11).

And day after day He taught in the Temple, while the 47  
High Priests and the Scribes were devising some means of  
destroying Him, as were also the leading men of the people.  
But they could not find any way of doing it, for the people 48  
all hung upon His lips.

*The Leaders  
of the People  
silenced*

On one of those days while He was teaching 1 20  
the people in the Temple and preaching the  
gospel, the High Priests came upon Him,  
and the Scribes, together with the Elders, and 2  
they asked Him,

'Tell us, by what authority are you doing these things?  
Who is it that gave you this authority?'

'I also will put a question to you,' He said; 'was John's 3, 4  
baptism from heaven or from men?'

So they debated the matter with one another. 5

'If we say "from heaven," they argued, 'he will say,  
"Why did you not believe him?" And if we say, "from 6  
men," the people will all stone us; for they are convinced  
that John was a Prophet.'

And they answered that they did not know the origin 7  
of it.

'Nor do I tell you,' said Jesus, 'by what authority I do 8  
these things.'

*The wicked  
Vine-  
dressers*

Then He proceeded to speak a parable to the 9  
people.

'There was a man,' He said, 'who planted  
a vineyard, let it out to vine-dressers, and

went abroad for a considerable time. At vintage-time he 10 sent a servant to the vine-dressers, for them to give him a share of the crop; but the vine-dressers beat him cruelly and sent him away empty-handed. Then he sent a second 11 servant; and him too they beat and ill-treated and sent away empty-handed. Then again he sent a third; and this one 12 also they wounded and drove away. Then the owner of 13 the vineyard said,

“What am I to do? I will send my son—my dearly-loved son: they will probably respect him.”

But when the vine-dressers saw him, they discussed 14 the matter with one another, and said,

“This is the heir: let us kill him, that the inheritance may be ours.”

So they flung him out of the vineyard and killed him. 15 What then will the owner of the vineyard do to them? He will come and put these vine-dressers to death, and 16 give the vineyard to others.

‘God forbid!’ exclaimed the hearers.

He looked at them and said,

‘What then does that mean which is written,

“THE STONE WHICH THE BUILDERS REJECTED  
HAS BECOME THE CORNERSTONE”? (Ps. cxviii. 22).

Every one who falls on that stone will be severely hurt, 18 but he on whom it falls will be utterly crushed.’

At this the Scribes and the High Priests wanted to lay 19 hands on Him, then and there; only they were afraid of the people. For they saw that in this parable He had referred to them.

So, watching their opportunity, they sent 20  
*A Question about Tribute* spies who were to act the part of honest men, that they might fasten on some expression of His, so as to hand Him over to the ruling power and the Governor’s authority. So they put a question 21 to Him.

‘Rabbi,’ they said, ‘we know that you say and teach what is right and that you make no distinctions between one man and another, but teach God’s way truly. May 22 one pay a tax to Caesar, or not?’

But He saw through their knavery and replied, 23  
‘Show me a shilling. Whose likeness and inscription 24 does it bear?’

‘Caesar’s,’ they said.

‘Pay therefore,’ He replied, ‘what is Caesar’s to Caesar 25—and what is God’s to God.’



There was nothing here that they could lay hold of 26  
before the people, and marvelling at His answer they said  
no more.

*A Question* Some of the Sadducees (who deny that 27  
*about the* there is a resurrection) next came forward  
*Resurrection* and asked Him,

'Rabbi, Moses made this a law for us, If 28  
A MAN'S BROTHER DIE, LEAVING A WIFE BUT NO CHILDREN,  
THE MAN SHALL MARRY THE WIDOW AND RAISE UP A FAMILY  
FOR HIS BROTHER (Deut. xxv. 5). Now there were seven 29  
brothers. The first of them took a wife and died child-  
less. The second and the third also took her; and all seven 30,31  
having done the same, left no children when they died.  
Finally the woman also died. Whose wife, then, at the 32,33  
Resurrection shall the woman be? for they all seven  
married her.'

'People in this world,' replied Jesus, 'marry, and are 34  
given in marriage. But as for those who are deemed worthy 35  
to find a place in that other age and in the Resurrection  
from among the dead, the men do not marry, and the women  
are not given in marriage. For indeed they cannot die 36  
again; they are like angels, and are sons of God as being  
sons of the Resurrection. But that the dead rise to life 37  
even Moses clearly implies in the passage about the Bush,  
where he calls the Lord "THE GOD OF ABRAHAM, AND THE  
GOD OF ISAAC, AND THE GOD OF JACOB" (Exod. iii. 2-6).  
He is not a God of the dead, but of the living, for to Him 38  
all are living.'

Then some of the Scribes replied, 39

'Rabbi, you have spoken well.'

From that time no one ventured to put a single question 40  
to Him.

But He asked them, 41

'How is it they say that the Christ is son of David?

Why, David himself says in the Book of Psalms, 42

"THE LORD SAID TO MY LORD,  
SIT AT MY RIGHT HAND

UNTIL I HAVE MADE THY FOES A FOOTSTOOL UNDER THY 43  
FEET" (Ps. cx. 1).

'David himself therefore calls Him Lord, and how can 44  
He be his son?'

*The Scribes* Then, in the hearing of all the people, He 45  
*denounced* said to the disciples,

'Beware of the Scribes, who like to walk 46  
about in long robes, and love to be bowed to in places of

public resort and to occupy the best places in the synagogues or at dinner-parties; who swallow up the property of 47 widows and by way of excuse make long prayers. The heavier the punishment these men will receive.'

• *The Widow's Gift* Looking up He saw the people putting their 1 21 gifts into the Treasury—the rich people. He 2 also saw a poor widow dropping in two mites, 3 and He said,

'In truth I tell you that this widow, so poor, has thrown in more than any of them. For from what they could well 4 spare they have all of them contributed to the offerings, but she in her neediness has thrown in all she had to live 5 on.'

*Jesus predicts the Destruction of the Temple* When some were remarking about the Temple, 5 how it was embellished with beautiful stones and dedicated gifts, He said, 6 'As to these things which you now admire, 6 the time is coming when there will not be one stone left here upon another which will not be pulled 7 down.'

*Things which would precede it* 'Rabbi, when will this be?' they asked 7 Him, 'and what will be the sign when these things are about to take place?' 8 'See to it,' He replied, 'that you are not 8 misled; for many will come in my name professing, "I am He," or saying, "The time is close at hand." Have nothing 9 to do with them. But when you hear of wars and tumults, be not afraid; for these things must happen first, but the end does not come immediately.'

*Wars and Earthquakes* Then He said to them, 10 'NATION WILL RISE IN ARMS AGAINST NATION, AND KINGDOM AGAINST KINGDOM (Isa. xix. 2). 11 And there will be great earthquakes, and in places famines 11 and pestilence; and there will be terrors and wonderful signs from heaven.'

*Persecution* 'But before all these things happen they 12 will lay hands on you and persecute you. They will deliver you up to synagogues and to prison, and you will be brought before kings and governors for my 13 sake. In the end all this will be evidence of your fidelity. 13

*Promises of Deliverance* 'Make up your minds, however, not to 14 prepare a defence beforehand, for I will give 15 you utterance and wisdom which none of your opponents will be able to withstand or reply to. You 16 will be betrayed even by parents, brothers, relatives, and 16

friends; and some of you they will put to death. You will 17  
be hated by all men because you are called by my name;  
and yet not a hair of your heads shall perish. By your 18,19  
endurance you shall win your souls.

*Jerusalem  
surrounded  
by Armies* 'But when you see Jerusalem with armies encamping 20  
round her on every side, then be certain that  
her desolation is close at hand. Then let 21  
those in Judaea escape to the hills; let those  
who are in the city leave it, and those in the  
country not enter therein. For those are THE DAYS OF VEN- 22  
GEANCE (Hos. ix. 7) in order to fulfil all that is written.

*The City  
trampled  
under Foot* 'Alas for women who at that time are with 23  
child or have infants at breast; for there will  
be great distress in the land, and anger towards  
this people. They will fall by the edge of the 24  
sword, or be carried off into captivity among all the Gentiles.  
And Jerusalem will be trampled under foot by the Gentiles,  
till the times of the Gentiles have expired.

*The Coming  
of the Son  
of Man* 'There will be signs in sun, moon, and stars; 25  
and on earth anguish among the nations in  
their bewilderment at the roaring of the sea  
and its billows; men's hearts fainting for fear,  
and for apprehension of what is coming on the world. 26  
FOR THE FORCES WHICH CONTROL THE HEAVENS WILL BE DIS-  
ORDERED (Isa. xxxiv. 4). And then shall they see the SON OF 27  
MAN COMING IN A CLOUD (Dan. vii. 13) with great power  
and glory. But when all this is beginning to take place, 28  
look up. Lift up your heads, because your deliverance is  
drawing near.'

And He spoke a parable to them. 29

'See,' He said, 'the fig-tree and all the trees. As soon 30  
as they have shot out their leaves, you know at a glance  
that summer is now near. So also, when you see these 31  
things happening, you may be sure that the Kingdom of  
God is near. I tell you in truth that the present generation 32  
will not pass away without all these things first taking  
place. Heaven and earth will pass away, but my words will 33  
not pass away.'

*Warnings* 'But take heed to yourselves, lest your souls 34  
be weighed down with self-indulgence and  
drunkenness or the anxieties of this life, and that day come  
upon you, suddenly, like a falling trap; for it will come on 35  
all the dwellers on the face of the whole earth (Isa. xxiv. 17).  
Beware of slumbering; at all times pray that you may be 36  
fully strengthened to escape from all these coming evils,

and to take your stand in the presence of the Son of Man.'

At this time He would teach in the Temple by day, but go out and spend the night on the Mount called the Olive-yard. And all the people came to Him in the Temple, early in the morning, to listen to Him.

Meanwhile the Festival of the Unleavened Bread, called the Passover, was approaching, and the High Priests and the Scribes were contriving how to destroy Him. For they feared the people. But Satan entered into Judas (the one called Iscariot—one of the twelve); who went away and conferred with the High Priests and Commanders as to how he should deliver Him up to them. They were glad, and they agreed to pay him. He accepted their offer, and then looked out for an opportunity to betray Him when the people were not there.

*Peter and John prepare the Passover* When the day of the Unleavened Bread came—the day for the Passover lamb to be sacrificed—Jesus sent Peter and John with instructions.

'Go,' He said, 'and prepare the Passover for us, that we may eat it.'

'Where shall we prepare it?' they asked.

'You will no sooner have entered the city,' He replied, 'than you will meet a man carrying a pitcher of water. Follow him into the house to which he goes and say to the master of the house,

"The Rabbi asks you, Where is the room where I can eat the Passover with my disciples?"

'And he will show you a large furnished room upstairs. There make your preparations.'

So they went and found all as He had told them; and they got the Passover ready.

*The last Supper* When the time was come, and He had taken His place at table, and the Apostles with Him, He said to them,

'Earnestly have I longed to eat this Passover with you before I suffer; for I tell you that I certainly shall not eat one again till its full meaning is brought out in the Kingdom of God.'

Then, having received a cup and given thanks, He said, 'Take this and share it among you; for I tell you that from this time I will never drink the produce of the vine till the Kingdom of God has come.'



*The memorial Meal instituted. The Traitor indicated* Then, taking a loaf, He gave thanks and 19 broke it, and handed it to them, saying, 'This is my body, which is being given on your behalf: this do in remembrance of me.' He handed them the cup in like manner, 20 when the meal was over.

'This cup,' He said, 'is the new Covenant ratified by my blood which is to be poured out on your behalf. Yet the 21 hand of my betrayer is at the table with me. For indeed 22 the Son of Man goes on His predestined way; but woe to the man who is betraying Him!'

Thereupon they began to discuss with one another which 23 of them it could possibly be who was about to do this.

*Ambition rebuked* There arose also a dispute among them as 24 to which of them should be regarded as greatest. But He said to them, 25

'The kings of the Gentiles are their masters, and those who exercise authority over them are called "Benefactors." With you it is not so; but let the greatest among you be as the younger, and the leader be like him who serves. For 26 which is the greater—he who sits at table, or he who waits on him? Is it not he who sits at table? But I am among 27 you as he who waits. You, however, have remained with me 28 amid my trials; and I assign to you, as my Father has assigned to me, a Kingdom—so that you may eat and drink 30 at my table in my Kingdom, and sit on thrones as judges over the twelve tribes of Israel.

*Peter's Denial foretold* 'Simon, Simon, I tell you that Satan has 31 obtained permission to have all of you to sift as wheat is sifted. But I have prayed for 32 yourself that your faith may not fail, and you, as soon as you have repented, must strengthen your brethren.'

'Master,' replied Peter, 'with you I am ready to go both 33 to prison and to death.'

'I tell you, Peter,' said Jesus, 'that the cock will not crow 34 to-day till you have three times denied that you know me.'

*The coming Danger. A veiled Warning* Then He asked them, 35 'When I sent you out without purse or bag or shoes, was there anything you needed?' 'No, nothing,' they replied.

'But now,' said He, 'let the one who has a purse take it, 36 and he who has a bag must do the same. And let any one who has no sword sell his coat and buy one. For I tell 37 you that those words of Scripture must find their fulfilment in me: "AND HE WAS RECKONED AMONG THE LAWLESS"

(Isa. liii. 12); for indeed that saying about me has now its accomplishment.'

'Master, here are two swords,' they exclaimed. 38

'Enough!' He replied.

*The Agony in Gethsemane* On going out, He proceeded as usual to 39  
the Mount of Olives, and His disciples followed  
Him. When He arrived at the place, He said 40  
to them.

'Pray that you may not come into temptation.'

He Himself withdrew from them about a stone's throw, 41  
and knelt down and prayed, saying, 42

'Father, if it be Thy will, take this cup away from me;  
yet not my will but Thine be done!'

And there appeared to Him an angel from heaven, streng- 43  
thening Him; while He—an agony of distress having come 44  
upon Him—prayed all the more with intense earnestness, and  
His sweat became like clots of blood dropping on the ground.

When He rose from His prayer and came to His disciples, 45  
He found them sleeping for sorrow.

'Why are you sleeping?' He said; 'rise up; and pray 46  
that you may not come into temptation.'

*Judas brings armed Men* While He was still speaking there came a 47  
crowd, with the man called Judas, one of the  
twelve, at their head. And he went up to  
Jesus to kiss Him.

'Judas,' said Jesus, 'are you betraying the Son of Man 48  
with a kiss?'

Those who were about Him, seeing what was likely to 49  
happen, asked Him,

'Master, shall we strike with the sword?'

And one of them struck a blow at the High Priest's 50  
servant and cut off his right ear.

'Permit me thus far,' said Jesus. 51

And He touched the ear and healed it.

*Jesus expostulates* Then Jesus said to the High Priests and 52  
Commanders of the Temple and Elders, who  
had come to arrest Him,

'Have you come out as if to fight with a robber, with  
swords and cudgels? While day after day I was with you 53  
in the Temple, you did not lay hands upon me, but to you  
belongs this hour and the power of darkness.'

*Peter's Denial* And they arrested Him and led Him away, 54  
and brought Him into the High Priest's house,  
while Peter followed a good way behind.

And when they had lighted a fire in the middle of the court 55

and had seated themselves in a group round it, Peter was sitting among them, when a maidservant saw him sitting 56 by the fire, and, looking fixedly at him, she said,

'This man also was with Him.'

But he denied it, and declared, 57

'Woman, I do not know Him.'

Shortly afterwards a man saw him and said, 58

'You, too, are one of them.'

'No, man, I am not,' said Peter.

After an interval of about an hour some one else stoutly 59 maintained:

'Certainly this man also was with Him, for he is a Galilaean.'

'I don't know what you mean, man,' replied Peter. 60

No sooner had he spoken than a cock crowed. The Master turned and looked on Peter; and Peter recollected 61 the Master's words, how He had said to him,

'This very day, before the cock crows, you will disown me three times.'

And he went out and wept bitterly. 62

Meanwhile the men who held Jesus in 63 custody beat Him in cruel sport, blindfolded 64 Him, and then challenged Him.

'Prove to us,' they said, 'that you are a prophet, by telling us who it was that struck you.'

And they said many other insulting things to Him. 65

Jesus As soon as it was day, the whole body of 66 questioned by the Elders as well as the High Priests and the Scribes, assembled. Then He was brought Sanhedrin into their Sanhedrin, and they asked Him,

'Are you the Christ? Tell us.' 67

'If I tell you,' He replied, 'you will not believe; and if 68 I ask you questions, you will not answer. But from this 69 time forward the Son of Man will be seated at the right hand of the Divine Power' (Dan. vii. 13; Ps. cx. 1).

Thereupon they cried out with one voice, 70

'You, then, are the Son of God?'

'It is as you say,' He answered; 'I am.'

'What need have we of further evidence?' they said; 71 'for we ourselves have heard it from his own lips.'

Then the whole assembly rose and brought 1 23 Jesus is taken to Him to Pilate, and began to accuse Him. 2

'We have found this man,' they said,

'perverting our nation, forbidding the payment of tribute to Caesar, and claiming to be himself King Messiah.'

Then Pilate asked Him, 3  
 'You, then, are the King of the Jews?'  
 'It is as you say,' He replied.

Pilate said to the High Priests and to the Crowd, 4  
 'I can find no crime in this man.'

But they violently insisted. 5

'He stirs up the people,' they said, 'throughout all Judaea  
 with His teaching—even from Galilee (where He first started)  
 to this city.'

On hearing this, Pilate inquired, 6  
 'Is the man a Galilaean?'

And learning that He belonged to Herod's 7  
*Jesus is sent to Herod* jurisdiction he sent Him to Herod, for he  
 too was in Jerusalem at that time.

To Herod the sight of Jesus was a great gratification, 8  
 for, for a long time, he had been wanting to see Him, because  
 he had heard so much about Him. He hoped also to see  
 some miracle performed by Him. So he put a number of 9  
 questions to Him, but Jesus gave him no reply. Mean-  
 while the High Priests and the Scribes were standing there  
 and vehemently accusing Him. Laughing to scorn the 11  
 claims of Jesus, Herod (and his soldiers with him) made  
 sport of Him, dressed Him in a gorgeous costume, and sent  
 Him back to Pilate. And on that very day Herod and Pilate 12  
 became friends again, for they had been for some time  
 at enmity.

Then calling together the High Priests and 13  
*Pilate declares Jesus innocent* the Rulers and the people, Pilate said, 14  
 'You have brought this man to me on a  
 charge of corrupting the loyalty of the people.

But, you see, I have examined him in your presence and  
 have discovered in the man no ground for the accusations  
 which you bring against him. No, nor does Herod; for he 15  
 has sent him back to us; and, you see, there is nothing  
 he has done that deserves death. I will therefore chastise 16  
 him and release him.'

Then the whole multitude burst out into a shout. 18  
 'Away with this man,' they said, 'and release Barabbas  
 to us'—Barabbas! who had been lodged in gaol for some 19  
 time in connexion with a riot which had occurred in the  
 city, and for murder.

But Pilate once more addressed them, wish- 20  
*He passes Sentence of Death* ing to set Jesus free. They, however, per- 21  
 sistently shouted,

'Crucify, crucify him!'



A third time he appealed to them:

22

'But what crime has the man committed? I have discovered in him nothing that deserves death. I will therefore chastise him and release him.'

But they urgently insisted, demanding with frantic outcries that He should be crucified; and their clamour prevailed. So Pilate gave judgement, yielding to their demand. The man who was lying in prison charged with riot and murder and for whom they asked he set free, but Jesus he gave up to be dealt with as they desired.

*The Women of Jerusalem* As soon as they led Him away, they laid hold on one Simon, a Cyrenean, who was coming in from the country, and on his shoulders they put the cross, for him to carry it behind

Jesus. A vast crowd of the people also followed Him, and of women who were beating their breasts and wailing for Him. But Jesus turned towards them and said,

'Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For a time is coming when they will say, "Blessed are the women who never bore children, and the breasts which have never given milk." Then will they begin to say to the mountains, "Fall on us"; and to the hills, "Cover us" (Hos. x. 8). For if they are doing these things with the green wood, what will be done with the dry?'

They brought also two others, criminals, to put them to death with Him.

*Golgotha* When they reached the place called 'The Skull,' there they nailed Him to the cross, and the criminals also, one at His right hand and one at His left. But Jesus was praying, 'Father, forgive them, for they know not what they are doing.'

And they divided His garments among them, drawing lots for them (Ps. xxii. 18); and the people stood looking on.

*Jesus is reviled* The Rulers, too, repeatedly uttered their bitter taunts.

'This fellow,' they said, 'saved others; let him save himself, if he is God's Anointed, the Chosen One.'

And the soldiers also made sport of Him, coming and offering Him sour wine and saying,

'You the King of the Jews! Save yourself, then!'

There was moreover a writing over His head:

THIS IS THE KING OF THE JEWS.

*The penitent Robber* Now one of the criminals who had been 39  
crucified insulted Him, saying,

'Are not you the Christ? Save yourself and us.'

But the other replied, reproving him, 40  
'Do you not even fear God when you are suffering the same punishment? And we indeed are suffering justly, 41  
for we are getting our deserts for what we have done. But this man has done nothing amiss.'

And he said, 42  
'Jesus, remember me when you come in your Kingdom.'

'I tell you in truth,' replied Jesus, 'that this very day you 43  
shall be with me in Paradise.'

*Jesus dies* It was now about noon, and a darkness 44  
came over the whole land till three o'clock in the afternoon. The sun was darkened, and the curtain 45  
of the Sanctuary was torn down the middle. Then Jesus 46  
cried out in a loud voice, and said,

'Father, to Thy hands I entrust my spirit' (Ps. xxxi. 5).

And after uttering these words He yielded up His spirit.

*The People were greatly moved* The captain, seeing what had happened, gave 47  
glory to God, saying,

'Beyond question this man was innocent.'

And all the crowds that had come together 48  
to this sight, after seeing all that had occurred, returned to the city beating their breasts. But all His acquaint- 49  
ances, and the women who had been His followers after leaving Galilee, continued standing at a distance and looking on.

*Joseph of Arimathea* There was a member of the Council of the 50  
name of Joseph, a good and upright man, who came from the Jewish town of Arimathea, 51  
*buries the Body of Jesus* and was awaiting the coming of the Kingdom of God. He had not concurred in the design or action of the Council, and now he went to Pilate and asked for the 52  
body of Jesus. Then, taking it down, he wrapped it in a 53  
linen sheet and laid it in a tomb in the rock, where no one else had yet been put. It was the Preparation Day, and 54  
the Sabbath was near at hand. The women, those who had 55  
come with Jesus from Galilee—followed close behind, and saw the tomb and how His body was placed. Then they 56  
returned, and prepared spices and perfumes.

*The empty Tomb* On the Sabbath they rested in obedience to 24  
the Commandment. And on the first day 1  
of the week, at early dawn, they came to the

tomb, bringing the spices they had prepared. But they 2  
found the stone rolled back from the tomb, and on entering 3  
they found that the body of the Lord Jesus was not there.

*A Vision of Angels* At this they were in great perplexity, when 4  
suddenly there stood by them two men

whose raiment flashed like lightning. The 5  
women were terrified; but, as they stood with their faces  
bowed to the ground, the men said to them,

'Why do you search among the dead for Him who is  
living? He is not here. He has come back to life. Remember 6  
how He spoke to you while He was still in Galilee, when  
He told you that the Son of Man must be betrayed into 7  
the hands of sinful men, and be crucified, and on the third  
day rise again.'

Then they remembered His words, and returning from 8, 9  
the tomb, they reported all this to the eleven and to all  
the rest.

*The Women bring the News to the Apostles* The women were Mary of Magdala, Joanna, 10  
and Mary the mother of James; and they  
and the rest of the women related all this to  
the apostles. But the whole story seemed to 11

them an idle tale; they could not believe  
the women. Peter, however, rose and ran to the tomb. 12  
Stooping and looking in, he saw nothing but the linen  
wrappings: so he went away home, wondering what had  
happened.

*The Walk to Emmaus* On that same day two of the disciples were 13  
walking to Emmaus, a village seven or eight  
miles from Jerusalem, and were conversing 14  
about all these events; and, in the midst of their conver-  
sation and discussion, Jesus Himself came and joined them, 15  
though they were prevented from recognizing Him, and 16, 17  
He asked them,

'What is it you are talking so earnestly about, as you  
walk?'

And they stood still, looking sad. Then one of them, 18  
named Cleopas, answered,

'Are you a stranger lodging alone in Jerusalem, that you  
have known nothing of what has lately happened in the city?'

'What may that be?' He asked. 19

'All about Jesus the Nazarene,' they said, 'who was a  
Prophet powerful in work and word before God and all  
the people; and how our High Priests and Rulers delivered 20  
Him up to be sentenced to death, and crucified Him? We 21  
were hoping that it was He who was about to ransom Israel.

Yes, it was but the day before yesterday that this happened. Besides, some of the women of our company have amazed 22 us. They went to the tomb at daybreak, and, finding that His body was not there, they came and declared to us that 23 they had even seen a vision of angels who asserted that 'He was alive. Thereupon some of our party went to the 24 tomb and found things just as the women had said; but Jesus Himself they did not see.'

'O dull-witted men,' He replied, 'with minds so slow 25 to believe all that the Prophets have spoken! Was there 26 not a necessity for the Christ thus to suffer, and then enter into His glory?'

And beginning with Moses and all the Prophets, He 27 explained to them the passages in Scripture which referred to Himself.

When they had come near the village to which they 28 were going, He appeared to be going further. But they 29 pressed Him to remain with them.

'Because,' said they, 'it is getting towards evening, and the day is nearly over.'

So He went in to stay with them. But as soon as He 30 had sat down with them, and had taken the bread and had blessed and broken it, and was handing it to them, their 31 eyes were opened and they recognized Him. But He vanished from them.

'Were not our hearts,' they said one to the other, 'burning 32 within us while He talked to us on the way and explained the Scriptures to us?'

So they rose and without an hour's delay 33 returned to Jerusalem, and found the eleven disciples and the rest met together, who said to them, 34

*The two Disciples return to Jerusalem* 'Yes, it is true; the Master has come back to life. He has been seen by Simon.'

Then they related what had happened on the way, and 35 how He had been recognized by them in the breaking of the bread.

*Jesus appears to the Apostles* While they were thus talking, He Himself 36 stood in their midst and said,

'Peace be to you!'

Startled, and in the utmost alarm, they 37 thought they were looking at a ghost; but He said to them, 38

'Why such alarm? And why are there such questionings in your minds? See my hands and my feet—it is my very 39 self. Feel me and see, for a ghost has not flesh and bones as you see I have.'



And then He showed them His hands and His feet. 40  
*He eats in* But, while they still could not believe it for 41  
*their* joy and were full of astonishment, He asked  
*Presence* them,

‘Have you any food here?’

And they gave Him a piece of broiled fish, and He took 42,43  
 it and ate it in their presence.

*He again*  
*explains the*  
*Scriptures*

And He said to them,

44

‘This is what I told you while I was still  
 with you—that everything must be fulfilled  
 that is written in the Law of Moses and in  
 the Prophets and the Psalms concerning me.’

Then He opened their minds to understand the Scrip- 45  
 tures, and He said, 46

‘Thus it is written that the Christ would suffer and on  
 the third day rise from the dead; and that proclamation 47  
 would be made, in His name, of repentance and forgiveness  
 of sins to all nations, beginning from Jerusalem. You are 48  
 witnesses as to this. And remember that I am about to 49  
 send out my Father’s promised gift to rest upon you. But do  
 you wait patiently in the city until you are endued with  
 power from on high.’

*He is taken*  
*up into*  
*Heaven*

And He brought them out as far as Bethany, 50  
 and then lifted up His hands and blessed  
 them. And while He was blessing them, He 51  
 parted from them and was carried up into  
 heaven. They worshipped Him, and returned to Jerusalem 52  
 with great joy. Afterwards they were continually in the 53  
 Temple, blessing God.

# THE GOSPEL ACCORDING TO ST. JOHN.

*The Divine  
'Word'*

IN THE BEGINNING WAS THE WORD, AND THE

Word was with God, and the Word was God.

He was in the beginning with God. All things  
came into being through Him, and apart from Him nothing  
that now exists came into being. In Him was Life, and  
that Life was the Light of men. The Light shines on in the  
darkness, and the darkness has never overpowered it.

There was a man sent from God whose name was John.  
He came as a witness, in order that he might give testi-  
mony concerning the Light, so that all might believe through  
him. He was not the Light, but he came that he might  
give testimony concerning the Light. There was the true  
Light, which lightens every man, coming into the world.  
He was in the world, and the world came into existence  
through Him, and the world did not recognize Him.  
He came to His own home, and His own people gave Him no  
welcome. But to all who have received Him—that is,  
those who trust in His name—He has given the privilege  
of becoming children of God; who were begotten not by  
human descent, nor through an impulse of the flesh, nor  
through the will of a human father, but from God.

And the Word became flesh, and lived awhile in our  
midst, so that we saw His glory, glory such as a father  
bestows on his only son, full of grace and truth.

*John bears  
Witness to  
Jesus*

John gave testimony concerning Him and

cried aloud, saying,

'This is He of whom I said, "He who is  
coming after me has taken precedence of me,"

for He existed before me.'

For it is from His fulness we have all received, and grace  
upon grace. The Law was given through Moses; grace  
and truth came through Jesus Christ. No human eye has  
ever seen God: the only Son, who is in the Father's bosom  
—He has made Him known.

This also is John's testimony, when the Jews sent to him  
a deputation of Priests and Levites from Jerusalem to ask

him who he was. He avowed—he did not conceal the truth, 20  
but avowed,

‘I am not the Christ.’

‘What then?’ they inquired; ‘are you Elijah?’ 21

‘I am not,’ he said.

‘Are you the Prophet?’

‘No,’ he answered.

So they pressed the question. 22

‘Who are you?’ they said—‘that we may take an answer to  
those who sent us. What account do you give of yourself?’

‘I am THE VOICE,’ he replied, ‘OF ONE CRYING ALOUD, 23

“MAKE STRAIGHT THE LORD’S WAY IN THE DESERT,” ful-  
filling the words of the Prophet Isaiah’ (Isa. xl. 3).

Some of those who had been sent were Pharisees. And 24  
they questioned him. 25

‘Why then do you baptize,’ they said, ‘if you are neither  
the Christ nor Elijah nor the Prophet?’

‘I baptize in water only,’ John answered, ‘but in your midst 26  
stands One whom you do not know—He who is to come after 27  
me, and whose sandal-strap I am not worthy to unfasten.’

This conversation took place at Bethany beyond the 28  
Jordan, where John was baptizing.

The next day John saw Jesus coming towards 29  
*He points* him and exclaimed,

*to the Lamb* ‘Look, there is the Lamb of God who is to  
*of God* take away the sin of the world! This is He 30  
about whom I said, “After me is to come One who has  
taken precedence of me, because He was before me.” I 31  
did not know Him; but that He may be openly shown  
to Israel is the reason why I have come baptizing in water.’

John also gave testimony by stating: 32

‘I have seen the Spirit coming down like a dove out of  
heaven; and it rested on Him. I did not know Him, but 33  
He who sent me to baptize in water said to me,

“He on whom you see the Spirit coming down and  
resting is the One who baptizes in the Holy Spirit.”

‘This I have seen, and I am become a witness that He 34  
is the Son of God.’

*Two of* Again the next day John was standing with 35  
*John’s* two of his disciples, when he saw Jesus passing 36  
*Disciples* by, and said,

*become* ‘Look! that is the Lamb of God!’

*Disciples* The two disciples heard his exclamation, 37  
*of Jesus* and they followed Jesus. Then Jesus turned 38  
round, and seeing them following He asked them,

'What is your wish?'

'Rabbi,' they replied ('Rabbi' means 'Teacher'), 'where are you staying?'

'Come and you shall see,' He said.

39

So they went and saw where He was staying, and they remained and spent that day with Him. It was then about four o'clock in the afternoon.

Andrew, Simon Peter's brother, was one of the two who heard John's exclamation and followed Jesus. He first found his own brother, Simon, and said to him,

'We have found the Messiah!' (which means the Christ).

He brought him to Jesus. Jesus looked at him and said,

'You are Simon, son of John: you shall be called Cephas' (which means 'Peter,' that is, 'Rock').

The next day, having decided to leave for Galilee, Jesus found Philip, and said to him:

*Philip and Nathanael also follow Christ* 'Follow me.' (Now Philip came from Bethsaida, the town of Andrew and Peter.) Then Philip found Nathanael, and said to him,

'We have found Him about whom Moses in the Law wrote, as well as the Prophets—Jesus, the son of Joseph, a man of Nazareth.'

'Can anything good come out of Nazareth?' replied Nathanael.

'Come and see,' said Philip.

Jesus saw Nathanael approaching, and said of him,

'Look! here is a true Israelite, in whom there is no guile!'

'How do you know me?' Nathanael asked.

'Before Philip called you,' said Jesus, 'when you were under the fig-tree, I saw you.'

'Rabbi,' cried Nathanael, 'you are the Son of God, you are Israel's King!'

'Because I said to you, "I saw you under the fig-tree," replied Jesus, 'do you believe? You shall see greater things than that.'

'I tell you all in very truth,' He added, 'that you shall see heaven opened wide, and God's angels going up, and coming down upon the Son of Man.'

*Christ's first Miracle* Two days later there was a wedding at Cana in Galilee, which the mother of Jesus attended, and to which Jesus also was invited and His disciples. Now the wine ran short; where-  
upon the mother of Jesus said to Him,



'They have no wine.'

'Leave it to me,' He replied; 'my hour has not yet 4  
come.'

His mother said to the attendants, 5

'Whatever He tells you to do, do it.'

Now there were six stone jars standing there (in accord- 6  
ance with the Jewish regulations for purification), each  
large enough to hold twenty gallons or more. Jesus said to 7  
the attendants,

'Fill the jars with water.'

And they filled them to the brim. Then He said, 8

'Now, take some out, and carry it to the president of  
the feast.'

So they carried some to him. And no sooner had the 9  
president tasted the water now turned into wine, than—  
not knowing where it came from, though the attendants  
who had drawn the water knew—he called to the bride-  
groom and said to him, 10

'Every one puts on the good wine first, and when people  
have drunk freely, then that which is inferior. But you  
have kept the good wine till now.'

This, the first of His signs, Jesus performed at Cana in 11  
Galilee, and thus displayed His glory; and His disciples  
believed in Him.

Afterwards He went down to Capernaum 12

*Capernaum* He, and His mother, and His brothers, and

*and* His disciples; and they made a short stay

*Jerusalem* there. But the Jewish Passover was approach- 13

ing, and for this Jesus went up to Jerusalem. Now He 14

*Jesus drives* found in the Temple dealers in cattle and

*the Dealers* sheep and doves, and money-changers sitting

*from the* there. So He plaited a whip of rushes, and 15

*Temple* drove them all, with the sheep and bullocks,

*Courts* out of the Temple. The small coin of the

brokers He poured on the ground and overturned their  
tables. And to the dove-dealers He said, 16

'Take these things away. Do not turn my Father's house  
into a market.'

This recalled to His disciples the words of Scripture, 17

'MY ZEAL FOR THY HOUSE WILL CONSUME ME' (Ps. lxi. 9).

So the Jews asked Him, 18

*His Right to* 'What authority can you show us for doing  
*do this is* this?'  
*challenged*

'Demolish this Sanctuary,' said Jesus, 'and 19  
in three days I will rebuild it.'

'It has taken forty-six years,' replied the Jews, 'to build 20 this Sanctuary, and will you rebuild it in three days?'

But He was speaking of the Sanctuary of His body. When, 21 however, He had risen from the dead, His disciples recollected that He had said this; and they believed the Scripture and the words which Jesus had spoken to them.

Now when He was in Jerusalem, at the 23 Festival of the Passover, many became believers in His name, beholding the signs which He wrought. But for His part, Jesus did not 24 trust Himself to them, because He knew them all, and did 25 not need any one's evidence concerning a man, for He of Himself knew what was in the man.

*Nicodemus* Now there was one of the Pharisees whose 1 3 name was Nicodemus, a ruler among the Jews. He came to Jesus by night and said, 2

'Rabbi, we know that you are a teacher come from God; for no one can do these miracles which you are doing, unless God is with him.'

'In very truth I tell you,' answered Jesus, 'that unless 3 a man is born anew he cannot see the Kingdom of God.'

'How is it possible,' Nicodemus asked, 'for a man to be 4 born when he is old? Can he a second time enter his mother's womb and be born?'

'In very truth I tell you,' replied Jesus, 'that unless a 5 man is born of water and the Spirit, he cannot enter the Kingdom of God. Whatever is born of the flesh is flesh, 6 and whatever is born of the Spirit is spirit. Do not be 7 astonished at my telling you, "You must all be born anew." The wind blows where it chooses, and you hear its sound, 8 but you do not know where it comes from or where it is going. So is it with every one who is born of the Spirit.'

'How is all this possible?' asked Nicodemus. 9

'Are you,' replied Jesus, '"the Teacher of Israel," and 10 yet do you not understand these things? In very truth 11 I tell you that we speak what we know, and give evidence concerning what we have witnessed, and yet you all reject our evidence. If I have told you of things on earth and 12 none of you believe me, how will you believe me if I tell you of things in heaven? There is no one who has gone 13 up to heaven, except One who has come down from heaven, namely the Son of Man whose home is in heaven. And 14 just as Moses lifted high the serpent in the desert, so must the Son of Man be lifted up, in order that every one who 15 trusts in Him may have eternal Life.'

For so greatly did God love the world that He gave 16  
 His only Son, that every one who trusts in Him may not  
 perish but may have eternal Life. God did not send His 17  
 Son into the world to judge the world, but that the world  
 might be saved through Him. He who trusts in Him does 18  
 not come up for judgement. He who does not trust has  
 already received sentence, because he has not his trust  
 resting on the name of God's only Son. And this is the 19  
 test by which men are judged—the Light has come into  
 the world, and men have loved the darkness rather than the  
 Light, because their deeds have been wicked. For every 20  
 wrongdoer hates the light, and does not come into it, for  
 fear his actions should be exposed. But he whose actions 21  
 are true comes into the light, that his actions may be plainly  
 shown to have been done in God.

*John's  
 renewed  
 Testimony*

After this Jesus and His disciples went to 22  
 Judaea; and there He stayed in company  
 with them and baptized. And John too was 23  
 baptizing at Aenon, near Salim, because  
 there were many pools and streams there; and people  
 came and received baptism. (For John was not yet thrown 24  
 into prison.) So, a discussion having arisen on the part 25  
 of John's disciples with a Jew about purification, they 26  
 came to John and reported to him,

'Rabbi, He who was with you on the other side of the  
 Jordan and to whom you bore testimony is now baptizing,  
 and great numbers of people are resorting to Him.'

'A man cannot obtain anything,' replied John, 'unless 27  
 it has been granted to him from heaven. You yourselves 28  
 can bear witness to my having said, "I am not the Christ,"  
 but "I am His appointed forerunner." He who has the 29  
 bride is the bridegroom; and the bridegroom's friend who  
 stands by his side and listens to him, rejoices heartily on  
 account of the bridegroom's voice. This is my joy now  
 complete. He must grow greater, but I must grow less. 30  
 He who comes from above is above all. He who springs 31  
 from the earth not only springs from the earth, but speaks  
 of the earth. He who comes from heaven is above all.  
 What He has seen and heard, to that He bears witness; 32  
 but His evidence no one accepts. Any man who has accepted 33  
 His evidence has solemnly declared that God is true. For 34  
 He whom God has sent speaks God's words; God does  
 not give the Spirit in sparing measure.'

The Father loves the Son and has entrusted everything 35  
 to His hands. He who believes in the Son has eternal Life; 36

he who disobeys the Son will not see Life, but God's anger remains upon him.

*Christ goes into Galilee* Now as soon as the Lord was aware that 1 4  
the Pharisees had heard it<sup>a</sup> said, 'Jesus is  
gaining and baptizing more disciples than  
John'—though Jesus Himself did not baptize them, but 2  
His disciples did—He left Judaea and returned to Galilee. 3  
His road lay through Samaria, and so<sup>b</sup> He came to Sychar, 4  
a town in Samaria near the piece of land that Jacob gave 5  
to his son Joseph. Jacob's Well was there: so Jesus, tired 6  
out with His journey, sat down by the well to rest. It  
was about noon.

*The Samaritan Woman* Presently there came a woman of Samaria 7  
to draw water. Jesus asked her to give Him  
some water; for His disciples were gone to the 8  
town to buy provisions.

'How is it,' replied the woman, 'that a Jew like you 9  
asks me, who am a Samaritan woman, for water?'

(For Jews have no dealings with Samaritans.)

'If you had known God's free gift,' replied Jesus, 'and 10  
who it is that said to you, "Give me some water," you  
would have asked Him, and He would have given you  
living water.'

'Sir,' she said, 'you have nothing to draw with, and the 11  
well is deep; so where can you get the living water from?  
Are you greater than our forefather Jacob, who gave us 12  
the well, and himself drank from it, as did also his sons  
and his cattle?'

'Every one,' replied Jesus, 'who drinks this water will 13  
be thirsty again; but whoever drinks the water that I shall 14  
give him will never, never thirst. The water that I shall  
give him will become a fountain within him of water spring-  
ing up for eternal Life.'

'Sir,' said the woman, 'give me that water, that I may 15  
never be thirsty, nor continually be coming all the way  
here to draw water.'

'Go and call your husband,' said Jesus; 'and come 16  
back.'

'I have no husband,' she replied. 17

'You rightly say that you have no husband,' said Jesus;  
'for you have had five husbands, and the man you have 18  
at present is not your husband. You have spoken the truth  
in saying that.'

'Sir,' replied the woman, 'I see that you are a prophet. 19  
Our forefathers worshipped on this mountain, but you 20



Jews say that the place where people must worship is in Jerusalem.'

'Believe me,' said Jesus, 'the time is coming when you 21 will worship the Father neither on this mountain nor in Jerusalem. You worship that of which you know nothing. 22 We worship that which we know; for salvation comes from the Jews. But a time is coming—indeed, has already 23 come—when true worshippers will worship the Father in spirit and truth; for indeed the Father desires such worshippers. God is Spirit; and those who worship Him 24 must worship in spirit and truth.'

'I know,' replied the woman, 'that Messiah is coming 25 —"the Christ," as He is called. When He has come, He will tell us everything.'

'I am He,' said Jesus—"I who am now talking to 26 you.'

*The Conversation interrupted* Just then His disciples came, and were 27 surprised to find Him talking with a woman. Yet not one of them asked Him, 'What are you seeking?' or 'Why are you talking with her?'

So the woman, leaving her pitcher, went away to the 28 town, and called the people.

'Come,' she said, 'and see a man who has told me every- 29 thing I have ever done. Can this be the Christ, do you think?'

They left the town and made their way to see Him. 30  
*The spiritual Harvest* Meanwhile the disciples were urging Jesus. 31 'Rabbi,' they said, 'eat something.' 'I have food to eat,' He replied, 'of which 32 you do not know.'

So the disciples began questioning one another. 33  
'Can it be,' they said, 'that some one has brought Him something to eat?'

'My food,' said Jesus, 'is to do the will of Him who 34 sent me, and to accomplish His work. Are you not saying, 35 "It wants four months yet to the harvest"? But look round, I tell you, and observe these plains, how they are ripe for the harvest. Already the reaper is getting pay and gathering in 36 a crop in preparation for eternal Life, so that sower and reaper may rejoice together. In this you see the real meaning 37 of the saying, "One sows, but another reaps." I have sent 38 you to reap a harvest which is not the result of your own labours. Others have laboured, and you are getting the benefit of their labour.'

*Many Samaritans accept His Teaching* Of the Samaritan population of that town 39  
a good many believed in Him because of the  
woman's statement,  
'He told me all that I have ever done.'

When the Samaritans came to Him, they asked Him to 40  
stay with them; and He stayed there two days. Then a far 41  
larger number of people believed because of His own words,  
and they said to the woman, 42

'We no longer believe in Him simply because of your  
talk; we have now heard for ourselves, and we know that  
this really is the Saviour of the world.'

*Galilaeans welcome Him* After the two days He departed, and went 43  
into Galilee; for Jesus Himself declared that 44  
a Prophet has no honour in his own country.

So when He reached Galilee, the Galilaeans 45  
welcomed Him eagerly, having been eye-witnesses of all  
that He had done in Jerusalem at the Festival; for they also  
had been to the Festival.

So He came once more to Cana in Galilee, where He had 46  
made the water wine.

*The Courtier's dying son cured* Now there was a certain official of the King's 47  
court whose son was ill at Capernaum. Having 48  
heard that Jesus had come from Judaea to  
Galilee, he came to Him and begged Him to go  
down and cure his son; for he was at the point of death.

'Unless you and others see signs and marvels,' said Jesus 48  
'nothing will induce you to believe.'

'Sir,' pleaded the official, 'come down before my child 49  
dies.'

'You may return,' replied Jesus; 'your son is alive.' 50

He believed the words of Jesus, and started back home;  
and he was already on his way down when his servants met 51  
him and told him that his son was alive. So he inquired 52  
of them at what hour he had shown improvement.

'Yesterday, about one o'clock,' they replied, 'the fever  
left him.'

Then the father recollected that that was the time at 53  
which Jesus had said to him, 'Your son is alive,' and he  
and his whole household became believers.

This is the second sign that Jesus wrought after coming 54  
from Judaea into Galilee.

*Jesus cures a Cripple at Bethesda* After this there was a Festival of the Jews, 1 5  
and Jesus went up to Jerusalem. Now there 2  
is in Jerusalem near the Sheep Gate a pool,  
called in Hebrew 'Bethesda.' It has five

alcoves. In these there used to lie a great number of invalids, 3  
and of people who were blind or lame or with withered  
limbs. And there was one man there who had been an 5  
invalid for thirty-eight years. Jesus saw him lying there, 6  
and knowing that he had been a long time in that condition,  
He asked him,

'Do you wish to be made strong again?'

'Sir,' replied the sufferer, 'I have no one to put me into 7  
the pool when the water is disturbed; but while I am coming  
some one else steps down before me.'

'Rise,' said Jesus, 'take up your mat and walk.' 8

Instantly the man was restored to perfect health, and he 9  
took up his mat and began to walk.

That day was a Sabbath. So the Jews said 10  
*His Right* to the man who had been cured,  
*to do this is* 'It is the Sabbath: you must not carry your  
*challenged* mat.'

'He who cured me,' he replied, 'said to me, "Take up 11  
your mat and walk."'

'Who is it,' they asked, 'that said to you, "Take up your 12  
mat and walk"?''

But the man who had been cured did not know who it 13  
was; for Jesus had passed out unnoticed, there being a  
crowd in the place.

Afterwards Jesus found him in the Temple and said to 14  
him,

'You are now restored to health. Do not sin any more,  
or a worse thing may betall you.'

The man went away and told the Jews that it was Jesus 15  
who had restored him to health; and on this account the 16  
Jews began to persecute Jesus—because He did these things  
on the Sabbath.

His reply was, 17

'My Father works unceasingly, and so do I.'

The Jews therefore were all the more eager to put Him 18  
to death, because He not only broke the Sabbath, but also  
spoke of God as being in a special sense His Father, thus  
putting Himself on a level with God.

'In very truth I tell you,' replied Jesus, 'the 19  
*Jesus* Son can do nothing of Himself—He can only  
*justifies* do what He sees the Father doing; for whatever  
*Himself* He does, the Son does in like manner. The 20

Father loves the Son and reveals to Him all that He Himself  
is doing. And greater deeds than these will He reveal to  
Him, in order that you may wonder. For just as the Father 21

awakens the dead and gives them life, so the Son also gives life to whom He wills. The Father indeed does not judge 22 any one, but He had entrusted the passing of judgement wholly to the Son, that all may honour the Son even as they 23 honour the Father. The man who honours not the Son honours not the Father who sent Him.

*Obedience  
leads to  
Life*

'In very truth I tell you that he who listens 24 to my teaching and believes Him who sent me has eternal Life, and does not come under judgement, but has passed over out of death

into Life.

*Resurrec-  
tion and  
Judgement*

'In very truth I tell you that a time is coming 25 —indeed, has already come—when the dead will hear the voice of the Son of God, and those who hear it will live. For just as the 26 Father has life in Himself, so He has also given to the Son to have life in Himself. And He has conferred on Him 27 authority to act as Judge, because He is the Son of Man. Wonder not at this. For a time is coming when all who 28 are in the graves will hear His voice and will come forth— 29 those who have done right to the resurrection to Life, and whose actions have been evil to the resurrection to judgement.

'I can of my own self do nothing. As I hear, so I judge 30 and mine is a just judgement, because my own will I seek not to do, but the will of Him who sent me.

*The Witness  
borne  
to Jesus*

'If I give evidence concerning myself, my 31 evidence cannot be accepted. There is Another 32 who gives evidence concerning me, and I know that the evidence is true which He offers concerning me.

*John the  
Baptist*

'You sent to John, and he has been a witness 33 to the truth. But the evidence on my behalf 34 which I accept is not from man; though I say all this that you may be saved. He was the lamp that burned and shone, and for a time you were willing to be 35 gladdened by his light.

*The Testi-  
mony of God  
Himself*

'But the evidence which I have is weightier 36 than that of John; for the work the Father has appointed me to complete—the very work which I am doing—affords evidence about me that the Father has sent me. And the Father who sent me has Himself supplied evidence about me. Never 37 have any of you ever either heard His voice or seen what He is like. Nor have you His word abiding within you, for 38 you refuse to believe Him whom He has sent.



*The Testimony of the Old Testament* 'You search the Scriptures, because you suppose that in them you will find eternal Life; it is those Scriptures that yield evidence about me; yet you are unwilling to come to me that you may have Life. 39

*Two Sorts of Honour* 'I do not accept honour from man, but I know that in your hearts you do not really love God. I am come in my Father's name, and you do not receive me. If some one else comes in his own name, you will receive him. How is it possible for you to believe, while you receive honour from one another and have no desire for the honour that comes from the only God? 41 42 43 44

*The Jews unfaithful to Moses* 'Do not suppose that I will accuse you to the Father. There is one who accuses you, namely Moses, on whom your hope rests. For if you believed Moses, you would believe me; for he wrote about me. But if you disbelieve his writings, how are you to believe my words? 45 46 47

*5000 People fed* After this Jesus went away across the Sea of Galilee (that is, the Sea of Tiberias). A vast multitude followed Him, because they witnessed the signs He performed on persons who were ill. 1 2 3

Then Jesus went up the hill, and sat there with His disciples. The Jewish Festival, the Passover, was at hand. And when He looked round and saw an immense crowd coming towards Him, he said to Philip, 4 5

'Where shall we buy bread for all these people to eat?'

He said this to put Philip to the test, for He himself knew what He was going to do. 6

'Seven pounds' worth of bread,' replied Philip, 'is not enough for them all to get even a scanty meal.' 7

One of His disciples, Andrew, Simon Peter's brother, said to Him, 8

'There is a boy here with five barley loaves and a couple of fish: but what is that among so many?' 9

'Make the people sit down,' said Jesus. 10

The ground was covered with thick grass; so they sat down, the men numbering about 5,000. Then Jesus took the loaves, and after giving thanks He distributed them to those who were resting on the ground; and also the fish in like manner—as much as they desired. 11

When all were fully satisfied, He said to His disciples, 'Gather up the broken portions that remain over, so that nothing be lost.' 12

Accordingly they gathered them up; and with the fragments of the five barley loaves—the broken portions that remained over after they had done eating—they filled twelve baskets. Thereupon the people, having seen the sign He had performed, said,

'This is indeed the Prophet who was to come into the world.'

*Jesus withdraws into Solitude*

But perceiving that they were about to come and carry Him off by force to make Him a king, Jesus withdrew again up the hill alone by Himself. When evening came on, His disciples went down to the Lake. There they got on board a boat, and pushed off to cross the Lake to Capernaum.

*He walks on the Lake*

By this time it had become dark, and Jesus had not yet joined them. The Lake also was getting rough, because a strong wind was blowing. When, however, they had rowed three or four miles, they saw Jesus walking on the water and coming near the boat. They were terrified; but He called to them.

'It is I,' He said; 'do not be afraid.'

Then they were willing to take Him on board; and in a moment the boat reached the shore at the point to which they were going.

Next morning the crowd who were still standing about on the other side of the Lake found that there had been but one small boat there, and they had seen that Jesus did not go on board with His disciples, but that they went away without Him. Yet a number of small boats came from Tiberias to the neighbourhood of the place where they had eaten the bread after the Lord had given thanks. So when the crowd saw that neither Jesus was there nor His disciples, they themselves got into the boats and came to Capernaum to look for Him.

So when they had crossed the Lake and found Him, they asked Him,

'Rabbi, when did you come here?'

'In very truth I tell you,' replied Jesus, 'that you are searching for me not because you have seen signs, but because you ate the loaves and were satisfied. Work not for the food that perishes, but for the food that lasts to eternal life—that food which will be the Son of Man's gift to you; for on Him the Father, God, has set His seal.'

*God's great Demand*

'What are we to do,' they asked, 'to carry out what God requires?'

'This,' replied Jesus, 'is above all what

God requires—that you should be believers in Him whom He has sent.’

*The Bread from Heaven* ‘What sign then,’ they asked, ‘do you perform for us to see and become believers in you? What can you do? Our forefathers ate the manna in the Desert, as it is written, “HE GAVE THEM BREAD OUT OF HEAVEN TO EAT”’ (Exod. xvi. 15; Ps. lxxviii. 24).

‘In very truth I tell you,’ replied Jesus, ‘that Moses did not give you the bread out of heaven, but my Father is giving you the bread—the true bread—out of heaven. For God’s bread is that which comes down from heaven and gives Life to the world.’

‘Sir,’ they said, ‘give us that bread for ever.’

‘I am the bread of Life,’ replied Jesus; ‘he who comes to me shall never hunger, and he who believes in me shall never thirst. But it is as I have said to you: you have seen me and yet you do not believe. Every one whom the Father gives me will come to me, and him who comes to me I will never drive away. For I have left heaven and have come down to earth not to seek my own pleasure, but to do the will of Him who sent me. And this is the will of Him who sent me, that of all that He has given me I should lose nothing, but should raise it to life on the last day. This is my Father’s will, that every one who beholds the Son of God and believes in Him should have eternal Life, and I will raise him to life on the last day.’

*The Jews find Fault* Now the Jews began to murmur about Him because He said ‘I am the bread which came down from heaven.’ And they said,

‘Is not this man Joseph’s son? Is he not Jesus, whose father and mother we know? What does he mean by now saying, “I am come down from heaven”?’

‘Do not murmur to one another,’ replied Jesus; ‘no one can come to me unless the Father who sent me draws him; then I will raise him to life on the last day. It stands written in the Prophets, “AND THEY SHALL ALL OF THEM BE TAUGHT BY GOD” (Isa. liv. 13). Every one who listens to the Father and learns from Him comes to me. No one has ever seen the Father—except that He alone who is from God has seen the Father.’

*Jesus is the Bread of Life* ‘In very truth I tell you that he who believes has eternal Life. I am the bread of Life. Your forefathers ate the manna in the Desert, and they died. Here is the bread that comes down from heaven, that a man may eat it and not die. I

am the living bread come down from heaven. If a man eats this bread, he shall live for ever. Moreover the bread which I will give for the life of the world is my flesh.'

This led to an angry debate among the 52

*The growing Jews.*

*Anger of the Jews*

'How can this man,' they argued, 'give us his flesh to eat?'

'In very truth I tell you,' said Jesus, 'that unless you 53 eat the flesh of the Son of Man and drink His blood, you have no Life in you. He who eats my flesh and drinks my 54 blood has eternal Life, and I will raise him up on the last day. For my flesh is true food, and my blood is true drink. He 55,56 who eats my flesh and drinks my blood abides in me and I in him. As the living Father has sent me, and I live because 57 of the Father, so also he who eats me will live because of me. This is the bread which came down out of heaven; it 58 is unlike that which your forefathers ate—for they ate and yet died. He who eats this bread shall live for ever.'

Jesus said all this in the synagogue while teaching at 59 Capernaum.

*Disciples whose Faith failed* Many therefore of His disciples, when they 60 heard it, said, 'This is hard to accept. Who can listen to such teaching?'

But, knowing in His heart that His disciples were murmuring 61 about it, Jesus asked them,

'Is this a stumbling-block to you? What then if you 62 were to see the Son of Man ascending again where He was before? It is the Spirit which gives life. The flesh confers 63 no benefit whatever. The words I have spoken to you are Spirit and are Life. But there are some of you who do not 64 believe.'

For Jesus knew from the beginning who those were that did not believe, and who it was that would betray Him. So 65 He added,

'That is why I told you that no one can come to me unless it be granted him by the Father.'

Thereupon many of His disciples left Him, and no longer 66 associated with Him.

*Peter acknowledges Jesus as the Messiah*

Jesus therefore appealed to the twelve. 67 'Will you go also?' He asked. 'Master,' replied Simon Peter, 'to whom 68 shall we go? Your teachings tell us of eternal Life. And we have come to believe and know that you are 69 indeed the Holy One of God.'



'Did not I choose you—the twelve?' said Jesus, 'and 70 even of you one is a devil.'

He meant Judas, the son of Simon Iscariot. For he it 71 was who, though one of the twelve, was about to betray Him.

*Christ's* After this Jesus moved from place to place 1 7  
*Brothers un-* in Galilee. He would not go about in Judaea,  
*sympathetic* because the Jews were seeking to kill Him.  
But the Jewish Festival of Tabernacles was 2  
approaching. So His brothers said to Him, 3

'Leave these parts and go to Judaea, that your disciples also may witness the works you perform. For no one acts 4 in secret while desiring to be known publicly. Since you are doing these deeds, show yourself openly to the world.'

For even His brothers were not believers in Him. 5

'My time,' replied Jesus, 'has not yet come, but for you 6 any time is suitable. The world cannot hate you; but it does 7 hate me, because I give testimony that its works are evil. As for you, go up to the Festival. I am not going up to this 8 Festival, because my time is not yet come.'

Such was His answer, and He remained in Galilee. 9  
When, however, His brothers had gone up to the Festival, 10 then He also went up, not openly, but as it were privately.

Meanwhile the Jews at the Festival were 11  
*Diversity of* looking for Him and were inquiring,  
*Opinion* 'Where is he?'

Among the mass of the people there was much muttered 12  
debate about Him.

Some said,

'He is a good man.'

Others said,

'Not so: he is imposing on the people.'

Yet for fear of the Jews no one spoke out boldly about 13  
Him.

*Jesus claims* But when the Festival was already half 14  
*to have* over, Jesus went up to the Temple and com-  
*come from* menced teaching. The Jews were astonished. 15  
*God* 'How does this man know anything of  
books,' they said, 'although he has never been taught?'

Jesus answered their question by saying, 16

'My teaching is not mine, but comes from Him who sent me. If any one is willing to do His will, he shall know about 17 the teaching, whether it is from God or originates with me. The man whose teaching originates with himself aims at 18 his own glory. He who aims at the glory of Him who sent

him teaches the truth, and there is no deception in him. Did 19  
not Moses give you the Law? And yet not a man of you  
obeys the Law. Why do you want to kill me?' 20

'You are possessed by a demon,' replied the crowd. 'Who 20  
wants to kill you?'

'One deed I have done,' replied Jesus, 'and you are all 21  
full of wonder. Well, then, Moses gave you the rite of 22  
circumcision (not that it began with Moses, but with your  
earlier forefathers), and even on a Sabbath day you circum-  
cise a child. If to save the Law of Moses from being broken 23  
a child is circumcised even on a Sabbath day, are you bitter  
against me because I have restored a whole man to health  
on a Sabbath day? Do not judge superficially, but form a 24  
just judgement.'

Some, however, of the people of Jerusalem 25

*The Opinion  
of the  
People* said,

'Is not this the man they are wanting to  
kill? But here he is, speaking out boldly, and 26  
they say nothing to him! Can the Rulers really have dis-  
covered that this man is the Christ? And yet we know this 27  
man, and where he comes from; but as for the Christ, when  
He comes, no one will know where He comes from.'

Jesus therefore, while teaching in the Temple, cried aloud, 28  
and said,

'Yes, you know me, and you know where I am from.  
And yet I have not come of my own accord; but there is  
One who has really sent me, of whom you have no knowledge.  
I know Him, because I came from Him, and He sent 29  
me.'

On hearing this they wanted to arrest Him; yet not a hand 30  
was laid on Him, because His time had not yet come. But 31  
among the crowd a large number believed in Him.

'When the Christ comes,' they said, 'will He perform  
more signs than this teacher has performed?'

*Jesus was  
going back  
to God* The Pharisees heard the people thus express- 32  
ing their various doubts about Him, and the  
High Priests and the Pharisees sent some officers  
to apprehend Him. So Jesus said, 33

'Still for a short time I shall be with you, and then I go  
my way to Him who sent me. You will look for me and will 34  
not find me, and where I am you cannot come.'

The Jews therefore said to one another, 35

'Where is he about to betake himself, so that we shall  
not find him? Will he betake himself to the Dispersion  
among the Greeks, and teach the Greeks? What do those 36

words of his mean, "You will look for me, but will not find me, and where I am you cannot come"?"

*A Promise of living Water* On the last day of the Festival—the great 37 day—Jesus stood up and cried aloud, 'Whoever is thirsty,' He said, 'let him come to me and drink. He who believes in me, 38

from within him—as the Scripture has said—rivers of living water shall flow.'

He referred to the Spirit which those who believed in 39 Him were to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

*The People divided in Opinion* After listening to His words, some of the 40 crowd began to say, 'This is beyond doubt the Prophet.'

Others said, 41 'He is the Christ.'

But others again,

'Not so: is the Christ to come from Galilee? Has not 42 the Scripture declared that the Christ is to come of the family of David (Ps. lxxxix. 3, 4) and from Bethlehem, David's village' (Mic. v. 2)?

So there was a dissension among the people on His account. 43 Some of them wanted to arrest Him, but no one laid hands 44 upon Him.

*The Attempt to arrest Him quite fails* Meanwhile the officers returned to the High 45 Priests and Pharisees, who asked them, 'Why have you not brought him?' 'No mere man has ever spoken as this man 46

speaks,' said the officers.

'Are you deluded too?' replied the Pharisees; 'has any 47,48 one of the Rulers or of the Pharisees believed in him? As 49 for this rabble who understand nothing about the Law, they are accursed!'

Nicodemus interposed—he who had formerly gone to Jesus, 50 being himself one of them.

'Does our Law,' he asked, 'judge a man without first 51 hearing what he has to say and ascertaining what he is doing?'

'Do you also come from Galilee?' they asked in reply. 52 'Search and see for yourself that no Prophet is of Galilaean origin.'

*The Sin of a betrothed Woman* [So they went away to their several homes; 53 but Jesus went to the Mount of Olives. At 1 8 break of day, however, He returned to the 2 Temple, and there the people came to Him in crowds. He seated Himself; and was teaching them 3

when the Scribes and the Pharisees brought to Him a woman who had been found committing adultery. They made her stand in the centre of the court, and they put the case to Him.

'Rabbi,' they said, 'this woman has been found in the very act of committing adultery. Now, in the Law, Moses has ordered us to stone such women to death. But what do you say?'

They asked this in order to put Him to the test, so that they might have some charge to bring against Him. But Jesus stooped down and began to write with His finger on the ground. When, however, they persisted with their question, He raised His head and said to them,

'Let the sinless man among you be the first to throw a stone at her.'

Then He stooped down again, and again began to write on the ground. They listened to Him, and then, beginning with the eldest, took their departure, one by one, till all were gone. And Jesus was left behind alone—and the woman in the centre of the court. Then, raising His head, Jesus said to her,

'Where are they? Has no one condemned you?'

'No one, Sir,' she replied.

'And I do not condemn you either,' said Jesus; 'go, and from this time do not sin any more.'

*The Testimony of the Father and of the Son* Once more Jesus addressed them. 'I am the Light of the world,' He said; 'the man who follows me shall not walk in the dark, but shall have the light of Life.'

'You are giving evidence about yourself,' said the Pharisees; 'your evidence is not valid.'

'Even if I am giving evidence about myself,' replied Jesus, 'my evidence is true; for I know where I came from and where I am going, but you know neither the one nor the other. You judge according to appearances: I am judging no one. And even if I do judge, my judgement is just; for I am not alone, but the Father who sent me is with me. In your own Law, too, it is written that THE TESTIMONY OF TWO MEN IS TRUE (Deut. xix. 15). I am one giving testimony about myself, and the Father who sent me gives testimony about me.'

'Where is your Father?' they asked.

'You know my Father as little as you know me,' He replied; 'if you knew me, you would know my Father also.'



These sayings He uttered in the Treasury, while teaching in the Temple; yet no one arrested Him, because His time had not yet come. 20

Again He said to them, 21  
*Christ's* 'I am going away. Then you will try to  
*Departure* find me, but you will die in your sins. Where  
*near at hand* I am going, it is impossible for you to come.'

The Jews began to ask one another, 22  
 'Is he going to kill himself, since he says, "Where I am going, it is impossible for you to come"?'

'You,' He continued, 'are from below, I am from above: 23  
 you are of this present world, I am not of this present world. That is why I told you that you will die in your sins; for, 24  
 unless you believe that I am He, you will die in your sins.'

'You—who are you?' they asked. 25

'How is it that I even speak to you at all?' replied Jesus.

'Many things I have to speak and to judge concerning you. 26  
 But He who sent me is true, and what I have heard from Him I tell forth to the world.'

They did not perceive that He was speaking to them of 27  
 the Father. So Jesus added, 28

'When you have lifted up the Son of Man, then you will know that I am He. Of myself I do nothing; but as the Father has taught me, so I speak. And He who sent me is 29  
 with me. He has not left me alone; for I do always what is pleasing to Him.'

As He thus spoke, many became believers in Him. 30

*The Jews* Jesus therefore said to those of the Jews 31  
*boast of* who had now believed in Him,

*Descent* 'As for you, if you hold fast to my teaching,  
*from* then you are truly my disciples; and you shall 32  
*Abraham* know the truth, and the truth will make you free.'

'We are descendants of Abraham,' they answered, 'and 33  
 have never at any time been in slavery to any one. What do those words of yours mean, "You shall become free"?'

'In very truth I tell you,' replied Jesus, 'that every one 34  
 who commits sin is the slave of sin. Now a slave does not 35  
 remain always in his master's house, but a son does. If 36  
 then the Son shall make you free, you will be free indeed. You 37  
 are descendants of Abraham, I know; but you want to kill me, because my teaching gains no ground within you. I 38  
 speak of what I have seen with the Father. You, then, also are doing what you have heard from your father.'

'Our father is Abraham,' they said. 39

'If you were Abraham's children,' replied Jesus, 'it is Abraham's deeds that you would be doing. But, in fact, 40 you are longing to kill me, a man who has spoken to you the truth which I have heard from God. Abraham did not do 41 that. You are doing the deeds of your father.'

'We,' they replied, 'are not illegitimate children. We have one Father, namely God.'

'If God were your Father,' said Jesus, 'you would love 42 me; for it is from God that I came and I am now here. I have not come of myself, but He sent me. How it is you do 43 not understand me when I speak? It is because you are unable to listen to my words. The father whose sons you 44 are is the devil; and you desire to do what gives him pleasure. He was a murderer from the beginning, and does not stand firm in the truth—for there is no truth in him. Whenever he utters his lie, he speaks what is his own; for he is a liar, and the father of lies. But because I speak the truth, you 45 do not believe me. Which of you convicts me of sin? If I 46 speak the truth, why do you not believe me? Only he who 47 is a child of God listens to God's words. You do not listen to them: and why? It is because you are not God's children.'

*Jesus  
accused of  
being a  
Demoniac*

'Are we not right,' answered the Jews, 'in 48 saying that you are a Samaritan and are possessed by a demon?'

'I am not possessed by a demon,' replied 49 Jesus. 'But I honour my Father, and you dishonour me. I, however, am not aiming at glory for 50 myself: there is One who aims at glory for me—and who judges. In very truth I tell you that if any one obeys my 51 teaching he shall never see death.'

'Now,' exclaimed the Jews, 'we know that you are 52 possessed by a demon. Abraham died, and so did the prophets, and yet you say, "If any one obeys my teaching, he shall never taste death." Are you really greater than our fore- 53 father Abraham? For he died. And the prophets died. Whom do you make yourself out to be?'

'Were I to glorify myself,' answered Jesus, 'I should have 54 no real glory. There is One who glorifies me—namely my Father, who you say is your God. You do not know Him, 55 but I know Him; and were I to deny my knowledge of Him, I should be like you, a liar.' But I do know Him, and I obey His teaching. Abraham your forefather rejoiced 56 in the hope of seeing my day: and he saw it, and was glad.'

'You are not yet fifty years old,' cried the Jews, 'and 57 have you seen Abraham?'

'In very truth,' answered Jesus, 'I tell you that before 58 Abraham came into existence, I am.'

Thereupon they took up stones to throw at Him, but 59 He hid Himself and went away out of the Temple.

As He passed by, He saw a man who had 1 9  
*A blind Man* been blind from his birth. So His disciples 2  
*receives* asked Him,  
*Sight*

'Rabbi, who sinned—this man or his parents—that he was born blind?'

'Neither he nor his parents sinned,' answered Jesus, 3  
 'but he was born blind in order that God's work might be openly shown in him. We must do the works of Him who 4 sent me while there is daylight. Night is coming on, when no one can work. When I am in the world, I am the Light 5 of the world.'

After thus speaking, He spat on the ground, and then, 6 kneading the dust and spittle into clay, He smeared the 7 clay over the Man's eyes and said to him,

'Go and wash in the pool of Siloam'—the name means 'Sent.'

So he went and washed his eyes, and returned seeing.

His neighbours, therefore, and the other 8  
*His Acquaintances* people to whom he had been a familiar sight as  
*question* a beggar, began asking,  
*him*

'Is not this the man who used to sit and beg?'

'Yes, it is,' replied some of them. 9

'No, it is not,' said others, 'but he is like him.'

But he said,

'I am the man.'

'How then were your eyes opened?' they asked. 10

'He whose name is Jesus,' he answered, 'made clay and 11 smeared my eyes with it, and then told me to go to Siloam and wash. So I went and washed and obtained sight.'

'Where is he?' they inquired. 12

'I do not know,' he said.

They brought him to the Pharisees—this 13  
*The Pharisees* man who had been blind. Now the day 14  
*question* on which Jesus made the clay and opened  
*him* the man's eyes was the Sabbath. So the 15

Pharisees in their turn asked him how he had obtained his sight.

'He put clay on my eyes,' he replied, 'and I washed, and now I can see.'

This led some of the Pharisees to say,  
 'That man has not come from God, for he does not  
 keep the Sabbath.' 16

'How is it possible for a bad man to do such signs?'  
 argued others.

And there was a division among them. So again they 17  
 asked the once blind man,

'What do you say about his opening your eyes?'

'He is a prophet,' he replied.

*The Pharisees appeal to his Parents* The Jews, however, did not believe the 18  
 statement concerning him—that he had been  
 blind and had obtained his sight—until they 19  
 called his parents and asked them,

'Is this your son, who you say was born  
 blind? How is it then that he can now see?'

'We know,' replied the parents, 'that this is our son 20  
 and that he was born blind; but how it is that he can now 21  
 see or who has opened his eyes we do not know. Ask him  
 himself; he is of full age; he himself will give his own account  
 of it.'

This was their answer, because they were afraid of the 22  
 Jews; for the Jews had already settled among themselves  
 that if any one should acknowledge Jesus as the Christ, he  
 should be excluded from the synagogue. That was why his 23  
 parents said,

'He is of full age: ask him himself.'

*The Pharisees drive the Man away* A second time therefore they called the man 24  
 who had been blind, and said,

'Give God the praise: we know that that  
 man is a sinner.'

'Whether he is a sinner or not, I do not know,' 25  
 he replied; 'one thing I know—that I was once blind and  
 that now I can see.'

'What did he do to you?' they asked; 'how did he open 26  
 your eyes?'

'I have told you already,' he replied, 'and you did not 27  
 listen to me. Why do you want to hear it again? Do you  
 also mean to be disciples of his?'

Then they railed at him, and said, 28

'You are that man's disciple, but we are disciples of  
 Moses. We know that God spoke to Moses; but as for this 29  
 fellow we do not know where he comes from.'

'Why, this is marvellous!' the man replied; 'you do 30  
 not know where he comes from, and yet he has opened my  
 eyes! We know that God does not listen to bad people, 31



but that if any one is a God-fearing man and does His will He listens to him. From the beginning of the world such a thing was never heard of as that any one should open the eyes of a man blind from his birth. Had that man not come from God, he could have done nothing.

'You,' they replied, 'were wholly begotten and born in sin, and do you teach us?'

And they put him out of the synagogue.

Jesus heard that they had done this. So *Jesus finds him* having found him, He asked him, 35

'Do you believe in the Son of God?'

'Who is He, Master?' replied the man. 'Tell me, so that I may believe in Him.' 36

'You have seen Him,' said Jesus; 'and not only so: He is now speaking to you.' 37

'I believe, Master,' he said. 38

And he threw himself at His feet.

'I came into this world,' said Jesus, 'for judgement, that those who do not see may see, and that those who do see may become blind.'

These words were heard by those of the Pharisees who were present, and they asked Him, 40

'Are we also blind?'

'If you were blind,' answered Jesus, 'you would have no sin; but as a matter of fact you boast that you see. So your sin remains!'

'In very truth I tell you that the man who does not enter the sheepfold by the door, but climbs over some other way, is a thief and a robber. He who enters by the door is the shepherd of the sheep. To him the porter opens the door, and the sheep hear his voice; and he calls his own sheep by their names and leads them out. When he has brought his own sheep all out, he walks at the head of them; and the sheep follow him, because they know his voice. But a stranger they will by no means follow, but will run away from him, because they do not know the voice of strangers.'

Jesus spoke to them in this allegorical language, but they did not understand what He meant.

Again therefore Jesus said to them, *'The Door of the Sheepfold'* 'In very truth I tell you that I am the Door of the sheep. All who have come before me are thieves and robbers; but the sheep would not listen to them. I am the Door. If any one enters by me, he will find safety, and will go in and out and find 7 8 9

EVERY ONE WHO REFUSES TO LISTEN TO THAT PROPHET SHALL BE UTTERLY DESTROYED FROM AMONG THE PEOPLE" (Deut. xviii. 15-19). Yes, and all the Prophets from Samuel onwards 24 who have spoken have also predicted these days.

'You are the heirs of the Prophets, and of the Covenant 25 which God made with your forefathers when He said to Abraham, "AND THROUGH YOUR POSTERITY ALL THE FAMILIES OF THE WORLD SHALL BE BLESSED" (Gen. xii. 3; xxii. 18). It 26 is to you first that God, after raising His Servant from the grave, has sent Him to bless you, by causing every one of you to turn from his wickedness'.

*Arrest of Peter and John* While they were saying this to the people, 1 4 the Priests, the Commander of the Temple Guard, and the Sadducees came upon them, highly incensed at their teaching the people 2

and proclaiming in the case of Jesus the Resurrection from the dead. They arrested the two Apostles and lodged them 3 in custody till the next day; for it was already evening. But many of those who had listened to their preaching 4 believed; the number of the men now grew to about 5,000.

*Their Trial and Defence* The next day a meeting was held in Jerusalem 5 of their Rulers, Elders, and Scribes, with 6 Annas the High Priest, Caiaphas, John, Alexander, and the other members of the High Priest's family. So they made the Apostles stand forward, and 7 demanded of them,

'By what power or in what name have you done this?'

Then Peter, filled with the Holy Spirit, replied, 8

'Rulers and Elders of the people, if we to-day are under 9 examination concerning the benefit conferred on a man helplessly lame, as to how this man has been cured, be it 10 known to you all, and to all the people of Israel, that through the name of Jesus Christ the Nazarene, whom you crucified, but whom God has raised from the dead—through that name this man stands here before you in perfect health. This Jesus is THE STONE TREATED WITH CONTEMPT BY YOU 11 THE BUILDERS, BUT IT HAS BEEN MADE THE CORNERSTONE (Ps. cxviii. 22). And in no other is salvation to be found; for, 12 indeed, there is no second name under heaven that has been given to men through which we are to be saved.'

*The two Apostles released* As they looked on Peter and John so fear- 13 lessly outspoken—and also discovered that they were illiterate persons, untrained in the schools—they were surprised; and now they recognized them as having been with Jesus.

But seeing the man who had been cured standing with them, 14  
they had no reply to make. So they ordered them to with- 15  
draw from the Sanhedrin while they conferred among  
themselves.

'What are we to do with these men?' they asked one 16  
another; 'for the fact that a notable miracle has been per-  
formed by them is well known to every one in Jerusalem,  
and we cannot deny it. But to prevent the matter spreading 17  
any further among the people, let us stop them by threats  
from speaking in future in this name to any man.'

So they recalled the Apostles, and ordered them altogether 18  
to give up speaking or teaching in the name of Jesus. But 19  
Peter and John replied,

'Whether it is right in God's sight to listen to you instead  
of listening to God, do you judge. As for us, what we have 20  
seen and heard we cannot help speaking about.'

The Court added further threats and then let them go, 21  
being quite unable on account of the people to find any  
way of punishing them, because all men gave God the glory  
for what had happened. For the man was over forty years 22  
of age on whom this miracle of healing had been per-  
formed.

After their release the two Apostles went 23  
*The Church* to their friends, and told them all that the  
*prays for* High Priests and Elders had said. And they, 24  
*Courage* upon hearing the story, one and all lifted up  
their voices to God and said,

'O Sovereign Lord, Thou didst make heaven and earth 25  
and sea, and all that is in them, and didst say through the  
Holy Spirit by the lips of our forefather David, Thy servant,

"WHY HAVE THE NATIONS RAGED,

AND THE PEOPLES IMAGINED VAIN THINGS?

THE KINGS OF THE EARTH STOOD BY,

26

AND THE RULERS ASSEMBLED TOGETHER

AGAINST THE LORD AND AGAINST HIS ANOINTED"

(Ps. ii. 1, 2).

'They did indeed assemble in this city in hostility to Thy 27  
holy Servant Jesus whom Thou hadst anointed—Herod  
and Pontius Pilate with the Gentiles and also the tribes of  
Israel—to do all that Thy power and Thy will had pre- 28  
determined should be done. And now, Lord, listen to their 29  
threats, and enable Thy servants to proclaim Thy word  
with fearless courage, whilst Thou stretchest out Thy hand 30  
to cure men, and to give signs and marvels through the  
name of Thy holy Servant Jesus.'

*The Request granted* When they had prayed, the place in which they were assembled shook, and they were, one and all, filled with the Holy Spirit, and spoke God's word with boldness.

*The brotherly Love of the Church* Among all those who had embraced the faith there was but one heart and soul, so that none of them claimed any of his possessions as his own, but everything they had was common property; while the Apostles with great effect delivered their testimony as to the resurrection of the Lord Jesus; and great grace was upon them all. And, in fact, there was not a needy man among them, for all who were possessors of lands or houses sold them, and brought the money which they realized, and gave it to the Apostles, and distribution was made to every one according to his wants. In this way Joseph, to whom the Apostles gave the name of Barnabas—signifying 'Son of Encouragement'—a Levite, a native of Cyprus, sold a farm which he had, and brought the money and gave it to the Apostles.

*Falsehood punished* There was, however, a man of the name of Ananias who, with his wife Sapphira, sold some property, but, with her full knowledge and consent, dishonestly kept back part of the price received for it, though he brought the rest and gave it to the Apostles. 'Ananias,' said Peter, 'why has Satan taken possession of your heart, that you should try to deceive the Holy Spirit and dishonestly keep back part of the price paid you for this land? While it remained unsold, was not the land your own? And when sold, was it not at your own disposal? How is it that you have cherished this design in your heart? It is not to men you have told this lie, but to God.'

Upon hearing these words Ananias fell down dead, and all who heard the words were awe-struck. The younger men, however, rose, and wrapping the body up, carried it out and buried it.

About three hours had passed, when his wife came in, knowing nothing of what had happened. Peter at once questioned her.

'Tell me,' he said, 'whether you sold the land for so much.'

'Yes,' she replied, 'for so much.'

'How was it,' replied Peter, 'that you two agreed to put the Spirit of the Lord to the test? The men who have buried your husband are already at the door, and they will carry you out.'

Instantly she fell down dead at his feet, and the young men came in and found her dead. So they carried her



out and buried her by her husband's side. The whole Church 11  
was awe-struck, and so were all who heard of this incident.

*Many other* Many signs and marvels continued to be 12  
*Miracles* done among the people by the Apostles; and  
by common consent they all met in Solomon's

Portico. But none of the others dared to attach themselves 13  
to them. Yet the people held them in high honour—and 14  
more and more believers in the Lord joined them, including  
great numbers both of men and women—so that they 15  
would even bring out their sick friends into the streets and  
lay them on light couches or mats, in order that when Peter  
came by, at least his shadow might fall on one or other  
of them. The inhabitants, too, of the towns in the neigh- 16  
bourhood of Jerusalem came in crowds, bringing sick persons  
and some who were harassed by foul spirits, and they were  
cured, one and all.

*The Apostles* This roused the High Priest. He and all 17  
*miraculously* his party—the sect of the Sadducees—were 18  
*released* filled with angry jealousy, and they laid hands  
*from Prison* upon the Apostles, and put them into the  
public gaol. But during the night an angel of the Lord 19  
opened the prison doors and brought them out, and said,  
'Go and stand in the Temple, and continue proclaiming 20  
to the people all this Message of Life.'

On hearing this, they went into the Temple just before 21  
daybreak, and began to teach.

*They openly* So when the High Priest and his party came,  
*teach in the* and had called together the Sanhedrin as well  
*Temple* as all the Elders of the sons of Israel, they  
*Courts* sent to the gaol to fetch the Apostles. But 22  
the officers went and could not find them in the prison. So  
they came back and brought word, saying, 23  
'The gaol we found quite safely locked, and the warders  
were on guard at the doors, but upon going in we found  
no one there.'

When the Commander of the Temple Guards and the 24  
High Priests heard this statement, they were utterly at a  
loss with regard to it, wondering what would happen next.  
And some one came and brought them word, saying, 25

'The men you put in prison are standing in the Temple,  
and teaching the people.'

*Peter again* Upon this the Commander went with the 26  
*testifies to* officers, and brought the Apostles; but with-  
*the* out using violence; for they were afraid of being  
*Resurrection* stoned by the people. So they brought them 27

and set them before the Sanhedrin. And the High Priest questioned them.

'We strictly forbade you to teach in that name—did we not?' he said. 'And see, you have filled Jerusalem with your teaching, and are trying to make us responsible for that man's death!'

Peter and the other Apostles replied, 29

'We must obey God rather than man.' The God of our forefathers has raised Jesus to life, whom you crucified and put to death. God has exalted Him to His right hand as Guide and Saviour, to give Israel repentance and forgiveness of sins. And we—and the Holy Spirit whom God has given to those who obey Him—are witnesses as to these things. 30 31 32

*Gamaliel* Infuriated at getting this answer, they were 33  
*urges the* disposed to kill the Apostles. But a Pharisee 34  
*Sanhedrin to* of the name of Gamaliel, a teacher of the  
*be cautious* Law, held in honour by all the people, rose and demanded that the men should be sent out of court for a while.

'Israelites,' he said, 'be careful what you are about to do in dealing with these men. Years ago Theudas appeared, professing to be a person of importance, and a body of men, some four hundred in number, joined him. He was killed, and all his followers were dispersed and annihilated. After him, at the time of the Census, came Judas, the Galilaean, and was the leader in a revolt. He too perished, and all his followers were scattered. And now I tell you to hold aloof from these men and leave them alone—for if this scheme or work be of human origin, it will come to nothing. But if it is really from God, you will be powerless to put them down—lest perhaps you find yourselves to be actually fighting against God.' 35 36 37 38 39

His advice carried conviction. So they called the Apostles in, and—after flogging them—ordered them not to speak in the name of Jesus, and then let them go. They, therefore, left the Sanhedrin and went their way, rejoicing that they had been deemed worthy to suffer disgrace on behalf of the Name. But they did not desist from teaching every day, in the Temple or at home, and telling the gospel about Jesus, the Christ. 40 41 42

About this time, as the number of the Seven Church Officers appointed 16  
disciples was increasing, complaints were made by the Greek-speaking Jews against the Hebrews because their widows were

habitually overlooked in the daily ministration. So the twelve called together the general body of the disciples and said,

'It does not seem fitting that we Apostles should neglect the word of God and attend to the tables. Therefore, brethren, pick out from among yourselves seven men of good repute, full of the Spirit and of wisdom, and we will appoint them to undertake this duty. But, as for us, we will devote ourselves to prayer and to the ministry of the word.'

The suggestion met with general approval, and they selected Stephen, a man full of faith and of the Holy Spirit, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte of Antioch. These men they brought to the Apostles, and, after prayer, they laid their hands upon them.

*Rapid  
Growth of  
the Church*

Meanwhile God's word continued to spread, and the number of the disciples in Jerusalem very greatly increased, and very many priests became obedient to the faith. And Stephen, full of grace and power, performed great marvels and signs among the people.

*Stephen is  
arrested*

But some members of the synagogue called that of the Libertines, and some Cyreneans, Alexandrians, and men of Cilicia and Asia, were roused to encounter Stephen in debate. They were quite unable, however, to resist the wisdom and the Spirit with which he spoke. They then privately put forward men who declared,

'We have heard him speak blasphemous words against Moses and against God.'

In this way they excited the people, the Elders, and the Scribes. At length they came upon him, seized him with violence, and took him before the Sanhedrin. Here they brought forward false witnesses who declared,

'This fellow is incessantly speaking against the Holy Place and the Law. For we have heard him say that Jesus, the Nazarene, will pull this place down to the ground and will change the customs which Moses handed down to us.'

*The High  
Priest  
questions  
him*

At once the eyes of all who were sitting in the Sanhedrin were fastened on him, and they saw his face like the face of an angel. Then the High Priest asked him,

'Are these statements true?'

The reply of Stephen was,

*Stephen's Defence. A Review of the Nation's History* "Sirs—brethren and fathers—listen to me. The God of Glory appeared to our forefather Abraham when he was living in Mesopotamia, before he settled in Haran, and said to him, 3 "Leave your country and your kindred, and go into whatever land I point out to you" (Gen. xii. 1).

"Thereupon he left Chaldaea and settled in Haran till 4 after the death of his father, when God caused him to remove into this country where you now live. But he gave him no possession in it, no, not a single square yard of 5 ground (Deut. ii. 5). And yet He promised to bestow the land as a permanent possession on him and his posterity after him—and promised this at a time when Abraham was childless (Gen. xvii. 8). And God declared that Abra- 6 ham's posterity should for four hundred years make their home in a country not their own, and be reduced to slavery and be oppressed.

"And the nation, whichever it is, that enslaves them, 7 I will judge," said God; "and afterwards they shall come out" (Gen. xv. 13, 14), "and they shall worship Me in this place" (Exod. iii. 12).

"Then He gave him the Covenant of circumcision (Gen. 8 xvii. 10), and under this Covenant he became the father of Isaac—whom he circumcised on the eighth day (Gen. 9 xxi. 4). Isaac became the father of Jacob, and Jacob became the father of the twelve Patriarchs.

"The Patriarchs were jealous of Joseph and sold him 9 into slavery in Egypt (Gen. xxxvii. 11, 28). But God was with him (Gen. xxxix. 2, 21) and delivered him from all 10 his afflictions, and gave him favour and wisdom when he stood before Pharaoh, king of Egypt, who appointed him governor over Egypt and all the royal household (Gen. 11 xli. 37, 40, 43, 55; Ps. cv. 21). But there came a famine 12 throughout the whole of Egypt and Canaan—and great distress—so that our forefathers could find no food (Gen. 13 xli. 54). When, however, Jacob heard that there was wheat 14 to be had, he sent our forefathers into Egypt (Gen. xlii. 1); that was the first time. On their second visit Joseph made 15 himself known to his brothers (Gen. xlv. 4) and Pharaoh was informed of Joseph's parentage. Then Joseph sent and 16 invited his father Jacob and all his family, numbering seventy-five persons (Gen. xlv. 9; xlvii. 27), to come to him, and Jacob went down into Egypt (Gen. xlvii. 5). There he died, and so did our forefathers (Gen. xlix. 33; Exod. i. 6), and they were taken to Shechem and were laid in the tomb 16



which Abraham had bought from the sons of Hamor at Shechem for a sum of money paid in silver (Gen. 1. 13; Josh. xxiv. 32).

‘But as the time drew near for the fulfilment of the promise which God had made to Abraham, the people became many times more numerous in Egypt, until there arose a foreign king over Egypt who knew nothing of Joseph (Exod. i. 7, 8). He adopted a crafty policy towards our race, and oppressed our forefathers, making them cast out their infants so that they might not be permitted to live (Exod. i. 10, 22). At this time Moses was born—a wonderfully beautiful child (Exod. ii. 2); and for three months he was cared for in his father’s house. At length he was cast out, but Pharaoh’s daughter adopted him, and brought him up as her own son (Exod. ii. 5, 10). So Moses was educated in all the learning of the Egyptians, and possessed great influence through his eloquence and his achievements.

‘And when he was just forty years old, it occurred to him to visit his brethren the descendants of Israel. Seeing one of them wrongfully treated he took his part, and secured justice for the ill-treated man by striking down the Egyptian. He supposed his brethren to be aware that by him God was sending them deliverance; this, however, they did not understand. The next day, also, he came and found two of them fighting, and he endeavoured to make peace between them.

“‘Sirs,” he said, “you are brothers. Why are you wronging one another?”

‘But the man who was doing the wrong resented his interference, and asked,

“‘Who appointed you ruler and judge over us? Do you mean to kill me as you killed the Egyptian yesterday?”

‘Alarmed at this question, Moses fled from the country and went to live in the land of Midian (Exod. ii. 11–15). There he became the father of two sons.

‘But at the end of forty years there appeared to him in the Desert of Mount Sinai an angel in a flame of fire in a bush. When Moses saw this he wondered at the sight; but on his going up to look further, the voice of the Lord was heard, saying,

“‘I am the God of your forefathers, the God of Abraham, of Isaac, and of Jacob.”

‘Quaking with fear Moses did not dare gaze.

“‘Take off your shoes,” said the Lord, “for the spot on

which you are standing is holy ground. I have seen, yes, 34  
I have seen the oppression of My people who are in Egypt  
and have heard their groans, and I have come down to  
deliver them. And now come, I will send you to Egypt"  
(Exod. iii. 10).

"The Moses whom they rejected, asking him, "Who 35  
appointed you ruler and judge?"—that same Moses we  
find God sending as a ruler and a deliverer by the help  
of the angel who appeared to him in the bush. This was  
he who brought them out, after performing marvels and 36  
signs in Egypt and at the Red Sea, and in the Desert for  
forty years. This is the Moses who said to the descendants  
of Israel, 37

"GOD WILL RAISE UP A PROPHET FOR YOU FROM AMONG  
YOUR BRETHREN, JUST AS HE RAISED ME UP" (Deut. xviii.  
15, 18).

This is he who was among the Congregation in the 38  
Desert, together with the angel who spoke to him on Mount  
Sinai and with our forefathers, who received ever-living  
utterances to hand on to us.

Our forefathers, however, would not submit to him, 39  
but spurned his authority and in their hearts turned back  
to Egypt. They said to Aaron, 40

"Make gods for us, to march in front of us; for as for  
this Moses who brought us out of the land of Egypt, we  
do not know what has become of him" (Exod. xxxii. 1-8).

Moreover they made a calf at that time, and offered a 41  
sacrifice to the idol, and kept rejoicing in the gods which  
their own hands had made. So God turned from them 42  
and gave them up to the worship of the Host of heaven,  
as it is written in the Book of the Prophets,

"DID YOU OFFER ME VICTIMS AND SACRIFICES  
FORTY YEARS IN THE DESERT, O HOUSE OF ISRAEL?  
NAY, YOU LIFTED UP MOLOCH'S TENT 43  
AND THE STAR OF THE GOD REPHAN—  
THE IMAGES WHICH YOU MADE IN ORDER TO WORSHIP THEM;  
AND I WILL REMOVE YOU BEYOND BABYLON "

(Amos v. 25-27).

Our forefathers had the Tent of Witness in the Desert, 44  
built as He who spoke to Moses had instructed him to  
make it in imitation of the model which he had seen. That 45  
Tent was bequeathed to the next generation of our fore-  
fathers. Under Joshua they brought it with them when  
they were taking possession of the land of the Gentile  
nations, whom God drove out before them. So it con-

tinued till David's time. David obtained favour with God, 46  
and asked leave to provide a dwelling-place for the God  
of Jacob. But it was Solomon who built a house for Him. 47  
Yet the Most High does not dwell in buildings erected 48  
by men's hands. But, as the Prophet declares,

"THE SKY IS MY THRONE, 49  
AND EARTH IS THE FOOTSTOOL FOR MY FEET.  
WHAT KIND OF HOUSE WILL YOU BUILD FOR ME, SAYS  
THE LORD,  
OR WHAT RESTING PLACE SHALL I HAVE?  
DID NOT MY HAND FORM THIS UNIVERSE?" 50

(Isa. lxvi. 1, 2).

*These Jews* 'O stiff-necked men, uncircumcised in heart 51  
*resembled* and ears, you are continually at strife with the  
*their* Holy Spirit—just as your forefathers were.  
*Forefathers* Which of the Prophets did not your fore- 52  
fathers persecute? Yes, they killed those who foretold  
the advent of the righteous One, whose betrayers and mur-  
derers you have now become—you who received the Law 53  
given through angels, and yet have not obeyed it.'

*Stephen is* As they listened to these words, they became 54  
*stoned to* infuriated and gnashed their teeth at him.  
*Death* But, full of the Holy Spirit and looking up 55  
to heaven, Stephen saw the glory of God,  
and Jesus standing at God's right hand.

'I can see heaven wide open,' he said, 'and the Son of 56  
Man standing at God's right hand.'

Upon this, with a loud outcry they stopped their ears, 57  
rushed upon Stephen in a body, dragged him out of the 58  
city, and stoned him, the witnesses throwing off their outer  
garments and giving them into the care of a young man  
called Saul. So they stoned Stephen, while he prayed, 59

'Lord Jesus, receive my spirit.'  
Then, rising on his knees, he cried aloud, 60  
'Lord, do not reckon this sin against them.'

And with these words he fell asleep. And Saul fully 1 8  
approved of his murder.

*Believers* That day a great persecution broke out  
*persecuted* against the Church in Jerusalem, and all  
*and* except the Apostles were scattered through-  
*scattered* out Judaea and Samaria. A party of devout 2  
men buried Stephen, and made loud lamentation over him.  
But Saul cruelly harassed the Church. He went into house 3  
after house, and, dragging off both men and women, threw  
them into prison.

*The Church in Judaea and Samaria*

*Philip's  
Preaching  
and  
Miracles*

So those who were scattered abroad went 4  
from place to place spreading the gospel of  
God's word; while Philip went down to 5  
the city of Samaria and proclaimed Christ  
there. Crowds of people with one accord gave attention 6  
to what they heard from him, listening and witnessing the  
signs which he wrought. For with a loud cry foul spirits 7  
came out of many possessed by them, and many pafalytics  
and lame persons were restored to health. And there was 8  
great joy in that city.

*Simon the  
Magician*

Now for some time past there had been a 9  
man named Simon living there, who had  
been practising magic and astonishing the  
Samaritans, pretending that he was more than human.  
To him people of all classes paid attention, declaring, 10  
'This man is the Power of God, known as the Great  
Power.'

His influence over them arose, because he had, for a 11  
long time, bewildered them by his sorceries. But when 12  
Philip began to tell the gospel about the Kingdom of God  
and the Name of Jesus Christ, and they embraced the faith,  
they were baptized, men and women alike. Simon him- 13  
self also believed, and after being baptized remained in  
close attendance on Philip, and was full of amazement at  
seeing such signs and such great miracles performed.

*Peter and  
John visit  
Samaria*

When the Apostles in Jerusalem heard that 14  
the Samaritans had accepted God's word, they  
sent Peter and John to visit them. They, when 15  
they came down, prayed for them that they  
might receive the Holy Spirit. For He had not as yet fallen 16  
upon any of them: they had only been baptized into the  
name of the Lord Jesus. Then the Apostles laid their hands 17  
upon them, and they received the Holy Spirit.

*The Magician  
sternly  
rebuked*

When, however, Simon saw that it was 18  
through the laying on of the Apostles' hands  
that the Spirit was bestowed, he offered them  
money.

'Give me too,' he said, 'that power, so that every one 19  
on whom I place my hands will receive the Holy Spirit.'

'Perish your money and yourself,' replied Peter, 'because 20  
you have imagined that you can obtain God's free gift  
with money! No part or lot have you in this matter, 21  
for your heart is not right in God's sight. Repent, there- 22



fore, of this wickedness of yours, and pray to the Lord, in the hope that the purpose which is in your heart may perhaps be forgiven you. For I perceive that you have 23 fallen into the gall of bitterness and the bondage of iniquity.'

'Pray, both of you, to the Lord for me,' answered Simon, 24 'that nothing of what you have said may come upon me.'

*Philip and  
the pious  
Abyssinian*

So the Apostles, after giving a solemn 25 charge and delivering the Lord's word, travelled back to Jerusalem, making known the gospel 'also in many of the Samaritan villages. And 26 an angel of the Lord said to Philip,

'Rise and proceed south to the road that runs down from Jerusalem to Gaza, crossing the Desert.'

Upon this he rose and went. Now, as it happened, an 27 Ethiopian eunuch who was in a position of high authority with Candace, queen of the Ethiopians, as her treasurer, had visited Jerusalem to worship there, and was now on his way home; and as he sat in his chariot he was reading 28 the Prophet Isaiah. Then the Spirit said to Philip, 29

'Go and join that chariot.'

So Philip ran up, and heard the eunuch reading the Prophet 30 Isaiah.

'Do you understand what you are reading?' he asked.

'Why, how can I,' replied the eunuch, 'unless some one 31 explains it to me?'

And he earnestly invited Philip to come up and sit with him. The passage of Scripture which he was reading was 32 this:

LIKE A SHEEP HE WAS LED TO SLAUGHTER,  
AND AS A LAMB BEFORE ITS SHEARER IS DUMB,  
SO HE OPENED NOT HIS MOUTH.  
IN HIS HUMILIATION JUSTICE WAS DENIED HIM.  
WHO WILL MAKE KNOWN HIS POSTERITY?  
FOR HE IS DESTROYED FROM AMONG MEN'

(Isa. liii. 7, 8).

'Pray, of whom is the Prophet speaking?' inquired the 34 eunuch; 'of himself or of some one else?'

Then Philip began to speak, and, commencing with that 35 same portion of Scripture, told him the gospel about Jesus.

*Philip  
baptizes  
him*

So they proceeded on their way till they 36 came to some water; and the eunuch exclaimed, 'See, here is water; what is there to prevent my being baptized?'

So he stopped the chariot; and both of them—Philip 38 and the eunuch—went down into the water, and Philip

baptized him. But no sooner had they come up out of 39  
the water than the Spirit of the Lord caught Philip away,  
and the eunuch did not see him again. With a glad heart  
he resumed his journey; but Philip found himself at Azotus.  
Then visiting town after town he everywhere made known 40  
the gospel until he reached Caesarea.

*Saul of Tarsus is suddenly converted* Now Saul, whose every breath was a threat 1 9  
of destruction for the disciples of the Lord,  
went to the High Priest and begged from 2  
him letters addressed to the synagogues in  
Damascus, in order that if he found any who were of the  
Way there, either men or women, he might bring them  
in chains to Jerusalem. But on the journey, as he was 3  
getting near Damascus, suddenly there flashed round him  
a light from heaven; and falling to the ground he heard 4  
a voice which said to him,

'Saul, Saul, why are you persecuting Me?'

'Who art thou, Lord?' he asked. 5

'I am Jesus, whom you are persecuting,' was the reply.  
'But rise and go to the city, and you will be told what you 6  
are to do.'

Meanwhile the men who travelled with Saul were stand- 7  
ing dumb with amazement, hearing the voice, but seeing  
no one. Then he rose from the ground, but when he had 8  
opened his eyes, he could see nothing, and they led him  
by the hand and brought him to Damascus. And till the 9  
third day he remained without sight, and did not eat or drink  
anything.

Now in Damascus there was a disciple of the name of 10  
Ananias. The Lord spoke to him in a vision, saying,

'Ananias!'

'I am here, Lord,' he answered.

'Rise,' said the Lord, 'and go to Straight Street, and 11  
inquire at the house of Judas for a man called Saul, from  
Tarsus, for see, he is praying. He has seen a man called 12  
Ananias come and lay his hands upon him so that he may  
recover his sight.'

'Lord,' answered Ananias, 'I have heard about that 13  
man from many, and about the great mischief he has done  
to Thy saints in Jerusalem; and here he is authorized by 14  
the High Priests to arrest all who call upon Thy name.'

'Go,' replied the Lord; 'he is a chosen instrument of 15  
Mine to carry My name to the Gentiles and to kings and  
to the sons of Israel. For I will let him know the great 16  
sufferings which he must pass through for My sake.'

So Ananias went and entered the house; and, laying<sup>17</sup> his hands upon Saul, said,

'Saul, brother, the Lord—even Jesus who appeared to you on your journey—has sent me, that you may recover your sight and be filled with the Holy Spirit.'

Instantly there dropped from his eyes what seemed to be<sup>18</sup> scales, and he could see once more. Upon this he rose and received baptism; after which he took food and regained<sup>19</sup> his strength.

*He preaches at Damascus* Then he remained some little time with the disciples in Damascus. And in the synagogues<sup>20</sup> he began at once to proclaim Jesus as the Son of God; and his hearers were all amazed, and began to<sup>21</sup> ask one another,

'Is not this the man who in Jerusalem made havoc of those who called upon that Name, and came here on purpose to carry them off in chains to the High Priests?'

Saul, however, gained power more and more, and as for<sup>22</sup> the Jews living in Damascus, he confounded them with his proofs that Jesus is the Christ.

*A Plot to kill Saul* At length the Jews plotted to kill Saul; but<sup>23</sup> information of their intention was given to<sup>24</sup> him. They even watched the gates, day and night, in order to murder him; but his disciples took him<sup>25</sup> by night and let him down through the wall, lowering him in a basket.

*He goes to Jerusalem, Caesarea, and Tarsus* So he came to Jerusalem and made several<sup>26</sup> attempts to associate with the disciples, but they were all afraid of him, being in doubt as to<sup>27</sup> whether he was a disciple. Barnabas, however, came to his assistance. He brought Saul to the Apostles, and related to them how, on his journey, he had seen the Lord, and that the Lord had spoken to him, and how in Damascus he had fearlessly taught in the name of Jesus. Henceforth Saul was one of them, going in and out of the<sup>28</sup> city, and speaking fearlessly in the name of the Lord. And<sup>29</sup> he often talked with the Hellenists and had discussions with them. But they tried to take his life. On learning<sup>30</sup> this, the brethren brought him down to Caesarea, and then sent him by sea to Tarsus.

*The Church greatly prospers* The Church, however, throughout the whole<sup>31</sup> of Judaea, Galilee, and Samaria, had peace and was built up; and grew in numbers, living in the fear of the Lord and in the encouragement of the Holy Spirit.

*Peter cures  
Aeneas  
at Lydda*

Now Peter, as he went to town after town, 32  
came down also to the saints at Lydda. There 33  
he found a man of the name of Aeneas, who  
for eight years had kept his bed, being para-

lysed. Peter said to him, 34  
'Aeneas, Jesus Christ cures you. Rise and make your  
own bed.'

He at once rose to his feet. And all the people of Lydda 35  
and Sharon saw him; and they turned to the Lord.

*At Joppa he  
brings back  
Dorcas to  
Life*

Among the disciples at Joppa was a woman 36  
called Tabitha, or, as the name may be trans-  
lated, 'Dorcas.' Her life was full of the good  
and charitable actions which she was con-  
stantly doing. But it happened, just at that time, that she 37  
was taken ill and died. After washing her body they laid  
it out in a room upstairs. Lydda, however, being near Joppa, 38  
the disciples, who had heard that Peter was at Lydda, sent  
two men to him with an urgent request that he would come  
over to them without delay. So Peter rose and went with 39  
them. On his arrival they took him upstairs, and the widows  
all stood by his side, weeping and showing him all the  
clothing and cloaks that Dorcas used to make while she  
was still with them. Peter, however, putting every one out 40  
of the room, knelt down and prayed, and then turning to  
the body, he said,

'Tabitha, rise.'

Dorcas opened her eyes, and, seeing Peter, sat up. Then, 41  
giving her his hand, he raised her to her feet, and calling  
to him the saints and the widows, he gave her back to them  
alive. This became known throughout Joppa, and many 42  
believed in the Lord; and Peter remained for a consider-  
able time at Joppa, staying at the house of a man called 43  
Simon, a tanner.

*An Angel  
brings a  
Message to  
Cornelius*

Now a Captain of the Italian regiment, named 1 10  
Cornelius, was quartered at Caesarea. He 2  
was religious and God-fearing—and so was  
every member of his household. He was  
also liberal in his charities to the people, and continually  
offered prayer to God. About three o'clock one afternoon 3  
he had a vision, and distinctly saw an angel of God enter  
his house, who called him by name, saying,

'Cornelius!'

Looking steadily at him, and being much alarmed, he said, 4  
'What is it, Lord?'

'Your prayers and charities,' he replied, 'have gone up



as a memorial before God. And now send to Joppa and 5  
fetch Simon, surnamed Peter. He is lodging with one 6  
Simon, a tanner, who has a house close to the sea.'

So when the angel who had been speaking to him was 7  
gone, Cornelius called two of his servants and a God-fearing  
soldier who was in constant attendance on him, and, after  
telling them everything, he sent them to Joppa. 8

*Peter's* The next day, while they were still on their 9  
*Vision* journey and were getting near the town, about  
noon Peter went up on the house-top to pray.

He had got very hungry and wished for some food; but, while 10  
they were preparing it, he fell into a trance. The sky had 11  
opened to his view, and what seemed to be an enormous  
sheet was descending, being let down to the earth by ropes  
at the four corners. In it were all kinds of quadrupeds, 12  
reptiles, and birds, and a voice came to him which said, 13  
'Rise, Peter, kill and eat.'

'On no account, Lord,' he replied; 'for I have never yet 14  
eaten anything unhallowed and unclean.'

Again a second time a voice was heard which said, 15  
'What God has cleansed, you must not regard as un-  
hallowed.'

This took place three times, and immediately the sheet 16  
was drawn up out of sight.

*Arrival of* Now just while Peter was wondering as to 17  
*the Servants* the meaning of the vision he had seen, the  
*of Cornelius* men sent by Cornelius, having by inquiry  
found out Simon's house, came to the door 18  
and called the servant, and asked,

'Is Simon, surnamed Peter, staying here?'

Peter was still pondering over the vision, when the Spirit 19  
said to him,

'Three men are now inquiring for you. Rise, go down, 20  
and go with them without any misgivings; for it is I who  
have sent them to you.'

So Peter went down and said to the men, 21

'I am the man you are inquiring for. What is the reason  
of your coming?'

They said, 22

'Cornelius, a captain, an upright and God-fearing man,  
of whom the whole Jewish nation speaks well, has been  
divinely instructed by a holy angel to send for you to his  
house and listen to what you have to say.'

Upon hearing this, Peter invited them in, and gave them 23  
a lodging.

*Peter with  
Cornelius in  
Caesarea*

The next day he set out with them, some of the brethren from Joppa going with him, and the day after that they reached Caesarea. 24

There Cornelius was awaiting their arrival, and had invited all his kinsmen and intimate friends to be present. When Peter entered the house, Cornelius met him, and falling at his feet did him homage. But Peter 26 lifted him up.

'Stand up,' he said; 'I myself also am but a man.'

So Peter went in and conversed with him, and found a 27 large company assembled. He said to them,

'You are aware that a Jew is strictly forbidden to associate with a Gentile or visit him; but God has taught me to call no one unhallowed or unclean. Hence, when sent for, I 29 came without raising any objection. I therefore ask why you sent for me.'

'Just at this hour, three days ago,' replied Cornelius, 30 'I was offering afternoon prayer in my house, when suddenly a man in shining raiment stood in front of me, who said, 31

"Cornelius, your prayer has been heard, and your acts of charity have been remembered by God. Send therefore to Joppa, and invite Simon, surnamed Peter, to come here. 32 He is staying in the house of Simon, a tanner, close to the sea."

'Immediately, therefore, I sent to you, and I thank you 33 heartily for having come. That is why all of us are now assembled here in God's presence, to listen to what the Lord has commanded you to say.'

*Peter's  
Speech*

Then Peter began to speak. 34

'I clearly see,' he said, 'that God makes no distinctions between one man and another; but that in every nation those who fear Him and 35 live good lives are acceptable to Him. The word which 36 He sent to the sons of Israel, when He announced the gospel of peace through Jesus Christ—He is Lord of all—that 37 word you cannot but know; the story, I mean, which has spread through the length and breadth of Judaea, beginning in Galilee after the baptism which John proclaimed. It 38 tells how God anointed Jesus of Nazareth with the Holy Spirit and with power, so that He went about doing good, and curing all who were oppressed by the Devil—for God was with Him.

'And we are witnesses to all that He did both in the 39 country of the Jews and in Jerusalem. But they even put Him to death, by crucifixion. That same Jesus God raised 40

to life on the third day, and permitted Him to appear, not 41  
to all the people, but to witnesses—men previously chosen  
by God—namely, to us, who ate and drank with Him after  
He rose from the dead. And He has commanded us to 42  
preach to the people and solemnly declare that this is He  
who has been appointed by God to be the Judge of the  
living and the dead. To Him all the Prophets bear witness 43  
that through His name all who believe in Him receive the  
forgiveness of their sins.'

*Gentiles* While Peter was speaking these words, 44  
*receive the* the Holy Spirit fell on all who were listen-  
*Holy Spirit* ing to the word. And all the Jewish believers 45  
*and Baptism* who had come with Peter were astonished  
that on the Gentiles also the gift of the Holy Spirit was  
poured out. For they heard them speaking in tongues and 46  
extolling the majesty of God. Then Peter said,

'Can any one forbid the use of the water for the baptism 47  
of these people—men who have received the Holy Spirit  
just as we did?'

And he directed that they should be baptized in the 48  
name of Jesus Christ. Then they begged him to remain  
with them for a time.

*Peter is* Now the Apostles, and the brethren in 1 11  
*censured.* various parts of Judaea, heard that the Gentiles  
*His Defence* also had received God's word; and, when 2  
Peter returned to Jerusalem, the party of  
circumcision found fault with him.

'You went into the houses of men uncircumcized,' they 3  
said, 'and you ate with them.'

Peter, however, explained the whole matter to them 4  
from the beginning.

'While I was in the town of Joppa, offering prayer,' he 5  
said, 'in a trance I saw a vision. There descended what  
seemed to be an enormous sheet, being let down from the  
sky by ropes at the four corners, and it came close to me.  
Fixing my eyes on it, I examined it closely, and saw various 6  
kinds of quadrupeds, wild beasts, reptiles, and birds. I 7  
also heard a voice saying to me,

"Rise, Peter, kill and eat."

"On no account, Lord," I replied, "for nothing un- 8  
hallowed or unclean has ever gone into my mouth."

"But a voice answered, speaking a second time from the 9  
sky,

"What God has cleansed, you must not regard as  
unhallowed."

'This took place three times, and then everything was 10 drawn up again out of sight.

'Now at that very moment three men came to the house 11 where we were, having been sent from Caesarea to find me. And the Spirit told me to accompany them without any 12 misgivings. There also went with me these six brethren who are now present, and we entered the Centurion's house. Then he described to us how he had seen the angel standing 13 in his house and saying,

"Send to Joppa, and fetch Simon, surnamed Peter. He will teach you truths by which you and all your house- 14 hold will be saved."

'And,' said Peter, 'no sooner had I begun to speak than 15 the Holy Spirit fell upon them, just as He fell upon us at the first. Then I remembered the Lord's words, how He 16 said,

"John baptized with water, but you shall be baptized in the Holy Spirit."

'If therefore God gave them the same gift as He gave 17 us when we first believed on the Lord Jesus Christ, why, who was I to be able to thwart God?'

On hearing this they were silenced, and they extolled 18 the goodness of God, and said,

'So then, to the Gentiles also God has given the repentance which leads to Life.'

### *The Church in Antioch*

Those, however, who had been driven 19 in various directions by the persecution which broke out on account of Stephen made their way to Phoenicia, Cyprus, and Antioch, delivering the word to none but Jews. But some 20 of them were Cyprians and Cyreneans, who, on coming to Antioch, spoke to the Greeks also and told them the gospel concerning the Lord Jesus. The power of the Lord 21 was with them, and there were a vast number who believed and turned to the Lord.

When tidings of this reached the ears of 22 the Church in Jerusalem, they sent Barnabas as far as Antioch. On arriving he was de- 23 lighted to see the grace of God; and he encouraged them all to remain, with fixed resolve, faithful to the Lord. For he was a good man, and was full of the 24 Holy Spirit and of faith; and the number of believers in the Lord greatly increased.



*He brings Saul from Tarsus* Then Barnabas paid a visit to Tarsus to 25  
try to find Saul. He succeeded, and brought 26  
him to Antioch; and for a whole year they  
were the guests of the Church, and taught a

large number of people. And it was in Antioch that the  
disciples first received the name of 'Christians.'

*Relief for the poor Christians in Judaea* At that time certain Prophets came down 27  
from Jerusalem to Antioch, one of whom, 28  
named Agabus, publicly predicted by the  
Spirit the speedy coming of a great famine

throughout the world. (It came in the reign of Claudius.)  
So the disciples put aside money, every one in proportion 29  
to his means for the relief of the brethren living in Judaea.  
This they did, forwarding their contributions to the Elders 30  
by Barnabas and Saul.

*James beheaded. Peter imprisoned* Now, about that time, King Herod laid 1 12  
hands on certain members of the Church,  
to do them violence; and James, John's 2  
brother, he beheaded. Finding that this 3  
gratified the Jews, he proceeded to seize Peter also: these  
were the days of Unleavened Bread. He had him arrested 4  
and lodged in gaol, handing him over to the care of sixteen  
soldiers; he intended after the Passover to bring him out  
again to the people. So Peter was kept in gaol; but long 5  
and fervent prayer was offered to God by the Church on  
his behalf.

*An Angel rescues Peter* Now when Herod was on the point of 6  
taking him out of prison, that very night  
Peter was asleep between two soldiers, bound  
with two chains, and guards were on duty  
outside the door. Suddenly an angel of the Lord stood 7  
by him, and a light shone in the cell; and, striking Peter  
on the side, he woke him and said,

'Rise quickly.'

And the chains dropped off his wrists.

'Fasten your girdle,' said the angel, 'and tie on your sandals.' 8

He did so. Then the angel said,

'Throw your cloak round you, and follow me.'

So Peter went out, following him, yet could not believe 9  
that what the angel was doing was real, but supposed that  
he saw a vision. And passing the first guard and the second 10  
they came to the iron gate leading into the city. This opened  
to them of itself; and, going out, they passed on through  
one street, and then suddenly the angel left him. Peter 11  
coming to himself said,

'Now I know for certain that the Lord has sent His angel and has rescued me from the power of Herod and from all that the Jewish people were anticipating.'

*The Surprise  
and Joy of  
the Church*

So, on reflection, he went to the house 12 of Mary, the mother of John surnamed Mark, where a large number of people were assembled, praying. When he knocked at the 13 door in the gate, a maidservant named Rhoda came to answer the knock; and recognizing Peter's voice, for very joy she did 14 not open the door, but ran in and told them that Peter was standing there.

'You are mad,' they said.

15

But she stoutly maintained that it was true.

'It is his guardian angel,' they said.

Meanwhile Peter went on knocking, until at last they 16 opened the door and saw that it was really he, and were filled with amazement. But he motioned with his hand 17 for silence, and then described to them how the Lord had brought him out of the prison.

'Tell all this to James and the brethren,' he added.

Then he left them, and went to another place.

*The two  
Sentries  
executed*

When morning came, there was no little 18 commotion among the soldiers as to what could possibly have become of Peter. And 19 when Herod had had him searched for and could not find him, after questioning the guards he ordered them away to execution. He then went down from Judaea to Caesarea and remained there.

*Herod's  
dreadful  
Death*

Now the people of Tyre and Sidon had 20 incurred Herod's violent displeasure. So they sent a large deputation to wait on him; and having secured the good will of Blastus, his treasurer, they begged the king to be friendly with them again, because their country was dependent on his for its food supply. So, on an appointed day, Herod, having 21 arrayed himself in royal robes, took his seat on the tribunal, and was haranguing them; and the assembled people raised a shout, 22 'It is the voice of a god, and not of a man!'

Instantly an angel of the Lord struck him, because he 23 had not given the glory to God; and being eaten up by worms, he died.

*Barnabas  
and Saul  
return to  
Antioch*

But God's word prospered and spread. 24 And Barnabas and Saul returned from 25 Jerusalem, having discharged their mission, and they brought with them John, surnamed Mark.

*They are ordained as Missionaries* Now there were in Antioch, in the Church 1 13 there—as prophets and teachers—Barnabas, Symeon surnamed ‘Niger,’ Lucius the Cyrenæan, Manaen (who was Herod the Tetrarch’s foster-brother), and Saul. While they were worshipping the 2 Lord and fasting, the Holy Spirit said, ‘Set me apart Barnabas and Saul for the work to which I have called them.’ So, after fasting and prayer and the laying on of hands, 3 they let them go.

*First Missionary Tour of Barnabas and Saul*

*Cyprus* They therefore, being thus sent out by 4 the Holy Spirit, went down to Seleuceia, and from there sailed to Cyprus. Having reached Salamis, 5 they began to announce the word of God in the synagogues of the Jews. And they had John as their assistant.

*Sergius Paulus and Elymas* When they had gone through the whole 6 length of the island as far as Paphos, they there met with a Jewish magician and false prophet, Bar-Jesus by name, who was a 7 friend of the Proconsul Sergius Paulus. The Proconsul was a man of keen intelligence. He sent for Barnabas and Saul, and asked to be told the word of God. But Elymas (or ‘the Magician,’ for such is the meaning of the name) 8 opposed them, and tried to prevent the Proconsul from accepting the faith. Then Saul, who is also called Paul, 9 was filled with the Holy Spirit, and, fixing his eyes on Elymas, 10 said,

‘You who are full of every kind of craftiness and unscrupulous cunning—you son of the Devil and foe to all that is right—will you never cease to misrepresent the straight paths of the Lord? The Lord’s hand is now upon 11 you, and you will be blind for a time and unable to see the light of day.’

Instantly there fell upon him a mist and a darkness, and, as he walked about, he begged people to lead him by the hand. Then the Proconsul, seeing what had happened, 12 believed, being struck with amazement at the teaching of the Lord.

*Perga and the Pisidian Antioch* From Paphos, Paul and his party put out 13 to sea and sailed to Perga in Pamphylia. John, however, left them and returned to Jerusalem. But they themselves, passing 14 through from Perga, came to Antioch in Pisidia.

*Paul's great Speech to the Jews in Antioch* Here, on the Sabbath day, they went into the synagogue and sat down. After the reading of the Law and the Prophets, the rulers of the synagogue sent word to them.

'Brethren,' they said, 'if you have anything encouraging to say to the people, speak.'

So Paul rose, and motioning with his hand for silence, 16 said,

'Israelites, and you others who fear God, pay attention to me. The God of this people of Israel chose our forefathers, and made the people great during their stay in Egypt, until with wondrous power He brought them out from that land. For about forty years He fed them like a nurse in the Desert. Then, after overthrowing seven nations in the land of Canaan, He divided that country among them as their inheritance for about four hundred and fifty years; and afterwards He gave them judges down to the time of the Prophet Samuel. Next they asked for a king, and God gave them Saul the son of Kish, a Benjamite, who reigned forty years. After removing him, He raised up David to be their king, to whom He also bore witness when He said,

"I have found David the son of Jesse, a man I love, who will obey all My commands."

'It is from among David's descendants that God, in fulfilment of His promise, has brought a Saviour to Israel, even Jesus. Before the coming of Jesus, John had proclaimed to all the people of Israel a baptism of repentance. But John, when he was fulfilling his career, used to speak thus,

"What do you suppose me to be? I am not the Christ. But there is One coming after me whose sandal I am not worthy to unfasten."

'Brethren, descendants of the family of Abraham, and all among you who fear God, to us has the word of this salvation been sent. For the people of Jerusalem and their rulers, by the judgement they pronounced on Jesus, have actually fulfilled the predictions of the Prophets which are read Sabbath after Sabbath, through ignorance of those predictions and of Him. Without having found Him guilty of any capital offence they urged Pilate to have Him put to death; and when they had carried out everything which had been written about Him, they took Him down from the cross and laid Him in a tomb.

'But God raised Him from the dead. And for many 30,31



days He appeared to the people who had gone up with Him from Galilee to Jerusalem and are now witnesses concerning Him to the Jews. And we bring you the Good News about the promise made to our forefathers, that God has amply fulfilled it to our children in raising up Jesus; as it is also written in the second Psalm, "THOU ART MY SON: TO-DAY I HAVE BECOME THY FATHER" (Ps. ii. 7). And as to His having raised Him from among the dead, never again to be in the position of one soon to return to decay, He speaks thus: "I WILL GIVE YOU THE HOLY AND TRUSTWORTHY PROMISES MADE TO DAVID" (Isa. lv. 3). Because in another Psalm also He says, "THOU WILT NOT GIVE UP THY HOLY ONE TO UNDERGO DECAY" (Ps. xvi. 10). For David, after having been useful to his own generation in accordance with God's purpose, did fall asleep, was gathered to his forefathers, and did undergo decay. But He whom God raised to life underwent no decay.

Understand therefore, brethren, that through this Jesus forgiveness of sins is announced to you; and in Him every believer is absolved from all offences, from which you could not be absolved under the Law of Moses. Beware, then, lest what is spoken in the Prophets should come true of you: "BEHOLD, YOU DESPISERS, BE ASTONISHED AND PERISH, BECAUSE I AM CARRYING ON A WORK IN YOUR TIME—A WORK WHICH YOU WILL UTTERLY REFUSE TO BELIEVE, THOUGH IT BE FULLY DECLARED TO YOU" (Hab. i. 5).

*The People are deeply impressed* As Paul and Barnabas were leaving the synagogue, the people earnestly begged to have all this repeated to them on the following Sabbath. And, when the congregation had broken up, many of the Jews and of the devout converts from heathenism continued with Paul and Barnabas, who talked to them and urged them to hold fast to the grace of God.

*But, being opposed, the Apostles turn to the Gentiles* On the next Sabbath almost the whole population of the city came together to hear the word of the Lord. Seeing the crowds, the Jews, filled with angry jealousy, opposed Paul's statements and abused him. Then, throwing off all reserve, Paul and Barnabas said,

"We were bound to proclaim the word of God to you first. But since you spurn it and judge yourselves to be unworthy of eternal Life—well, we turn to the Gentiles. For such is the Lord's command to us.

"I HAVE PLACED THEE AS A LIGHT TO THE GENTILES,

IN ORDER THAT THOU MAYEST BE A SAVIOUR TO THE ENDS OF THE EARTH''' (Isa. xlix. 6).

The Gentiles listened with delight and extolled the Lord's word; and all who were pre-destined to eternal Life believed.

*\*Persecution drives them to Iconium* So the word of the Lord spread through the whole district. But the Jews influenced the gentlewomen of rank, who worshipped with them, and also the leading men in the

city, and stirred up persecution against Paul and Barnabas and drove them out of the district. The Apostles shook off the dust from their feet as a protest against them and came to Iconium; and as for the disciples, they were more and more filled with joy and with the Holy Spirit.

*There they escape from the Jews into Lycaonia* At Iconium the Apostles went together to the Jewish synagogue and preached, with the result that a great number both of Jews and Greeks believed. But the Jews who had refused obedience stirred up the Gentiles and

embittered their minds against the brethren. For a considerable time, however, Paul and Barnabas remained there, speaking freely and relying on the Lord, while He bore witness to the word of His grace by permitting signs and marvels to be done by them. At length the people of the city split into parties, some siding with the Jews and some with the Apostles. And when a hostile movement was made by both Gentiles and Jews, with the sanction of their magistrates, to maltreat and stone them, the Apostles, having become aware of it, made their escape into the Lycaonian towns of Lystra and Derbe, and the neighbouring country. And there they continued to preach the gospel.

*A lame Man cured at Lystra. The Result.* Now a man who had no power in his feet used to sit in the streets of Lystra. He had been lame from his birth and had never walked. This man heard Paul speaking. And the Apostle, looking steadily at him and perceiving that he had faith to be cured, said in a loud voice,

'Stand upright upon your feet!'

So he sprang up and began to walk about. Then the crowds, seeing what Paul had done, rent the air with their shouts in the Lycaonian language, saying,

'The gods have come down to us in the form of men.'

They called Barnabas 'Zeus,' and Paul, as being the principal speaker, 'Hermes.' And the priest of Zeus—the temple of Zeus being just outside the city—brought bullocks and garlands to the gates, and in company with

the crowd was intending to offer sacrifices to them. But 14  
the Apostles, Barnabas and Paul, heard of it; and tearing  
their clothes they rushed out into the crowd, exclaiming,

'Sirs, why are you doing all this? We also are but human 15  
beings with natures like yours; and we bring you the good  
news that you are to turn from these unreal things, to worship  
the living God, the Creator of earth and sky and sea and  
of everything that is in them. In times gone by He allowed 16  
all the nations to go their own ways; and yet by His 17  
beneficence He has not left His existence unattested, in  
that He sends you rain from heaven and fruitful seasons,  
satisfying your hearts with food and gladness.'

Even with words like these they had difficulty in preventing 18  
the thronging crowd from offering sacrifices to them.

*Paul stoned.* But now a party of Jews came from Antioch 19  
*The Apostles* and Iconium, and, having won over the crowd,  
*retrace their* they stoned Paul and dragged him out of

*Steps* the town, believing him to be dead. When, 20  
however, the disciples had collected round him, he rose  
and went back into the town. The next day he went with  
Barnabas to Derbe. After proclaiming the gospel to the 21  
people there and gaining a large number of converts, they  
retraced their steps to Lystra, Iconium, and Antioch.  
Everywhere they strengthened the disciples by encouraging 22  
them to hold fast to the faith, and warned them saying,

'It is through many afflictions that we must make our  
way into the Kingdom of God.'

And in every Church, after prayer and fasting, they 23  
selected Elders by show of hands, and commended them  
to the Lord on whom their faith rested.

*They make* Then passing through Pisidia they came 24  
*a Stay in* into Pamphylia; and after telling the word 25  
*Antioch* at Perga they came down to Attaleia. Thence 26

they sailed to Antioch, where they had pre-  
viously been commended to the grace of God in connexion  
with the work which they had now completed. Upon their 27  
arrival they called the Church together and proceeded to  
report in detail all that God, working with them, had done,  
and how He had opened for the Gentiles a door of faith. And  
they remained a considerable time in Antioch with the disciples. 28

*Gentile* But certain persons who had come down 1 15  
*Christians* from Judaea tried to convince the brethren,  
*and the Law* saying,  
*of Moses*

'Unless you are circumcised in accordance  
with the Mosaic custom, you cannot be saved.'

Between these new-comers and Paul and Barnabas there 2  
was no little disagreement and controversy, until at last  
it was decided that Paul and Barnabas and some other  
brethren should go up to consult the Apostles and Elders  
in Jerusalem on this matter. So they set out, being accom- 3  
panied for a short distance by the Church; and as they  
passed through Phoenicia and Samaria, they told the whole  
story of the conversion of the Gentiles and inspired all the  
brethren with great joy.

Upon their arrival in Jerusalem they were cordially 4  
received by the Church, the Apostles, and the Elders; and  
they reported all that God, working with them, had done.  
But certain men who belonged to the sect of the Pharisees 5  
and were now believers stood up in the assembly and said,  
‘Gentile believers ought to be circumcised and be ordered  
to keep the Law of Moses.’

*A Council in* Then the Apostles and Elders met to con- 6  
*Jerusalem.* sider the matter; and after there had been a 7  
*Peter's Speech* long discussion Peter rose.

‘It is within your own knowledge,’ he said, ‘that God  
originally made choice among you that from my lips the  
Gentiles were to hear the word of the gospel, and believe.  
And God, who knows all hearts, gave His testimony in 8  
their favour by bestowing the Holy Spirit on them just as  
He did on us; and He made no difference between us and 9  
them, in that He cleansed their hearts by their faith. Now, 10  
therefore, why provoke God, by laying on the necks of  
these disciples a yoke which neither our fathers nor we  
have been able to bear? On the contrary, we believe that 11  
it is by the grace of the Lord Jesus that we, as well as they,  
shall be saved.’

*A Statement* Then the whole assembly remained silent 12  
*by Paul and* while they listened to the statement made  
*Barnabas* by Paul and Barnabas as to all the signs and  
marvels that God had done among the Gentiles  
by means of them.

*The Advice* When they had finished speaking, James 13  
*of James* said,  
‘Brethren, listen to me. Symeon has related 14  
how God first looked graciously on the nations to take from  
among them a people to be called by His name. And this is  
in harmony with the language of the Prophets, which says:

“AFTERWARDS I WILL RETURN, AND WILL REBUILD 16  
DAVID'S FALLEN TENT.

ITS RUINS I WILL REBUILD, AND I WILL SET IT UP AGAIN;



THAT THE REST OF MANKIND MAY SEEK AFTER THE LORD— 17

EVEN ALL THE NATIONS WHICH ARE CALLED BY MY NAME,

SAYS THE LORD, WHO HAS BEEN MAKING THESE THINGS 18  
KNOWN FROM AGES LONG PAST”

(Amos ix. 11, 12).

‘My judgement, therefore, is against inflicting unexpected 19  
vexation on those of the Gentiles who are turning to God.  
Yet let us send them written instructions to abstain from 20  
things polluted by connexion with idolatry, from fornication,  
from flesh of strangled animals, and from blood. For Moses 21  
from the earliest times has had his preachers in every town,  
being read, as he is, Sabbath after Sabbath, in the various  
synagogues.’

*A letter to the Gentile Churches* Thereupon it was decided by the Apostles 22  
and Elders, with the approval of the whole  
Church, to choose persons from among them-  
selves and send them to Antioch, with Paul  
and Barnabas. Judas, called Barsabbas, and Silas, leading 23  
men among the brethren, were selected, and they took with  
them the following letter:

‘The Apostles and the Elders of the brotherhood send  
greeting to the Gentile brethren throughout Antioch, Syria,  
and Cilicia. As we have been informed that certain persons 24  
who have gone from our midst have disturbed you by their  
teaching and have unsettled your minds, without having  
received any such instructions from us; we have unanimously 25  
decided to select certain men and send them to you in com-  
pany with our beloved friends Barnabas and Paul, who 26  
have endangered their lives for the sake of our Lord Jesus  
Christ. We have therefore sent Judas and Silas, who are 27  
themselves bringing you the same message by word of mouth.  
For it has seemed good to the Holy Spirit and to us to lay 28  
upon you no burden heavier than these necessary require-  
ments: you must abstain from things sacrificed to idols, 29  
from blood, from flesh of strangled animals, and from  
fornication. Keep yourselves clear of these things, and it  
will be well with you. Farewell.’

They, therefore, having been formally sent, came down 30  
to Antioch, where they called together the whole assembly  
and delivered the letter. The people read it, and were 31  
delighted with the comfort it brought them. And Judas 32  
and Silas, being themselves also prophets, gave the brethren  
a long and encouraging talk, and strengthened them in the

faith. After spending some time there they received an affectionate farewell from the brethren to return to those who had sent them. But Paul and Barnabas remained in Antioch, teaching and, in company with many others, telling the gospel of the word of the Lord.

*St. Paul's Second Missionary Tour*

*Silas takes  
the Place of  
Barnabas*

After a while Paul said to Barnabas, 'Come, let us return and visit the brethren in the various towns in which we have made known the Lord's word—to see how they fare.'

Now Barnabas was bent on taking with them John, whose other name was Mark, while Paul deemed it undesirable to have as their companion one who had deserted them in Pamphylia and had not gone on with them to the work. So there arose a sharp altercation between them, which resulted in their parting from one another, Barnabas taking Mark and setting sail for Cyprus. But Paul chose Silas, and set out, commended by the brethren to the grace of the Lord; and he passed through Syria and Cilicia, strengthening the Churches.

*Timothy  
joins them  
at Lystra*

He also came to Derbe and to Lystra. At Lystra he found a disciple, Timothy by name—the son of a Christian Jewess, but of a Greek father. Timothy was well spoken of

by the brethren at Lystra and Iconium, and Paul, desiring that he should accompany him on his journey, had him circumcised on account of the Jews in those parts, for they all knew that his father was a Greek.

As they journeyed on from town to town, they handed to the brethren for their observance the decisions which had been arrived at by the Apostles and Elders in Jerusalem. So the Churches were strengthened in faith, and grew in numbers from day to day.

Then Paul and his companions passed through Phrygia and Galatia, having been forbidden by the Holy Spirit to tell the word in the province of Asia. When they reached the frontier of Mysia, they were about to enter Bithynia, but the Spirit of Jesus would not permit this. So, passing along Mysia, they came to Troas.

*An Appeal  
from  
Macedonia*

And here, one night, Paul saw a vision. There stood a Macedonian entreating him and saying,

'Come over to Macedonia and help us.'

So when we had seen the vision, we immediately sought to 10  
pass to Macedonia, confidently inferring that God had  
called us to preach the gospel to the people there.

Accordingly we put out to sea from Troas, 11  
*Arrival in* and ran a straight course to Samothrace. The  
*Philippi* next day we came to Neapolis, and thence to 12  
Philippi, which is a city in Macedonia, the first in its district,  
and a Roman colony. And there we stayed some little  
time.

*Conversion* " On the Sabbath we went beyond the city 13  
*of Lydia* gate to the riverside, where we had reason to  
believe that there was a place for prayer; and  
sitting down we talked with the women who had come  
together. Among our hearers was one named Lydia, a 14  
dealer in purple. She belonged to the city of Thyatira, and  
was a worshipper of God. The Lord opened her heart, so  
that she gave attention to what Paul was saying. When 15  
she and her household had been baptized, she urged us,  
saying,

'If in your judgement I am a believer in the Lord, come  
and stay at my house.'

And she made us go there.

*Cure of a* One day, as we were on our way to the place 16  
*Slave Girl* of prayer, a slave girl met us who had a spirit  
of divination and was accustomed to bring her  
owners large profits by telling fortunes. She kept following 17  
close behind Paul and the rest of us, crying aloud,

'These men are the servants of the Most High God, and  
are proclaiming to you the way of salvation.'

This she persisted in for a considerable time, until 18  
Paul in vexation turned round and said to the spirit,

'I command you in the name of Jesus Christ to depart  
from her.'

And it departed immediately.

*Paul and* But when her owners saw that their hope 19  
*Silas* of gain had also departed, they seized Paul  
*arrested* and Silas and dragged them off to the magis-  
trates in the Forum. Bringing them before 20  
the praetors, they said,

'These men are creating a great disturbance in our city.  
They are Jews, and are teaching customs which we, as 21  
Romans, are not permitted to adopt or practise.'

The crowd, too, joined in the outcry against them: and 22  
the praetors ordered them to be stripped and beaten with  
rods; and, after severely flogging them, they drew them into 23

gaol and bade the gaoler keep them safely. Having received 24  
an order like that, he lodged them in the inner prison, and  
secured their feet in the stocks.

*Conversion* About midnight Paul and Silas were praying 25  
*of their* and singing hymns to God, and the prisoners  
*Gaoler* were listening to them, when suddenly there 26  
was such a violent shock of earthquake that  
the prison shook to its foundations. Instantly the doors all  
flew open, and the chains fell off from every prisoner.  
Starting up from sleep and seeing the doors of the gaol wide 27  
open, the gaoler drew his sword and was on the point of  
killing himself, supposing that the prisoners had escaped.  
But Paul shouted loudly to him, saying, 28

'Do yourself no injury: we are all here.'

Then, calling for lights, he sprang in and fell trembling 29  
at the feet of Paul and Silas; and, bringing them out of the 30  
prison, he exclaimed,

'O sirs, what must I do to be saved?'

'Believe on the Lord Jesus,' they replied, 'and both you 31  
and your household will be saved.'

And they told the Lord's word to him as well as to all 32  
who were in his house. Then he took them, even at that 33  
time of night, and washed their wounds, and he and all his  
household were immediately baptized. Then bringing the 34  
Apostles up into his house, he spread a meal for them,  
and was filled with gladness, with his whole household, his  
faith resting on God.

*The two* In the morning the praetors sent their lictors 35  
*Apostles* with the order,  
*released* 'Release those men.'

So the gaoler brought Paul word, saying, 36  
'The praetors have ~~sent~~ orders for you to be released.  
Now therefore you can go, and proceed on your way in peace.'

But Paul said to them,

'After cruelly beating us in public, without trial, Roman 37  
citizens though we are, they have thrown us into prison,  
and they are now going to send us away privately? No,  
indeed! Let them come in person and fetch us out.'

This answer the lictors took back to the praetors, who 38  
were alarmed when they were told that Paul and Silas were  
Roman citizens. Accordingly they came and apologized 39  
to them; and, bringing them out, asked them to leave the  
city. Then Paul and Silas, having come out of the prison, 40  
went to Lydia's house; and, after seeing the brethren and  
encouraging them, they left Philippi.



*Paul* Then, passing through Amphipolis and 1 17  
*preaches to* Apollonia, they went to Thessalonica. Here  
*the Jews in* there was a synagogue of the Jews. Paul— 2  
*Thessalonica* following his usual custom—betook himself  
 to it, and for three successive Sabbaths reasoned with  
 them from the Scriptures, which he clearly explained, pointing  
 out that it had been necessary for the Christ to suffer and  
 rise again from the dead, and insisting,

'The Jesus whom I am proclaiming to you is the Christ.'

Some of the people were won over, and attached themselves 4  
 to Paul and Silas, including a great number of God-fearing  
 Greeks, and not a few prominent gentlewomen.

*A serious* But the jealousy of the Jews was aroused, and, 5  
*Riot follows* calling to their aid some ill-conditioned and  
 idle fellows, they got together a riotous mob  
 and filled the city with uproar. They then attacked the  
 house of Jason and searched for Paul and Silas, to bring  
 them out before the assembly of the people. But, failing 6  
 to find them, they dragged Jason and some of the other  
 brethren before the magistrates of the city, loudly accusing  
 them.

'These men,' they said, 'who have raised a tumult through-  
 out the Empire, have come here also. Jason has received them 7  
 into his house; and they all set Caesar's enactments at  
 defiance, declaring that there is another King—one called  
 Jesus.'

Great was the excitement among the crowd, and among 8  
 the magistrates of the city, when they heard these charges.  
 They required Jason and the rest to find substantial bail, 9  
 and after that they let them go.

*Beroea* The brethren at once sent Paul and Silas 10  
 away by night to Beroea, and they, on their  
 arrival, went to the synagogue of the Jews. The Jews at 11  
 Beroea were of a nobler disposition than those in Thessalonica,  
 for they very readily received the word, and day after day  
 searched the Scriptures to see whether it was as Paul stated.  
 Many of them therefore became believers, and so did not a 12  
 few of the Greeks—gentlewomen of good position, and  
 men.

*Athens* As soon, however, as the Jews of Thessalonica 13  
 learnt that God's word had been proclaimed  
 by Paul at Beroea, they came there also, and incited the  
 mob to a riot. Then the brethren promptly sent Paul down 14  
 to the sea-coast, but Silas and Timothy remained behind.  
 Those who were escorting Paul went with him as far as 15

Athens, and then left him, taking a message from him to Silas and Timothy to join him as speedily as possible.

While Paul was waiting for them in Athens, 16  
*Paul argues with Jews and Greeks* his spirit was stirred within him when he noticed that the city was full of idols. So he had 17  
 discussions in the synagogue with the Jews and the other worshippers, and in the market-place, day after day, with those whom he happened to meet there. A few 18  
 of the Epicurean and Stoic philosophers also encountered him. Some of them asked,

'What has this beggarly babbler to say?'

'His business,' said others, 'seems to be to cry up some foreign gods.'

This was because he had been telling the gospel of Jesus and the Resurrection. Then they took him and brought 19  
 him up to the Areopagus, asking him,

'May we be told what this new teaching of yours is? For 20  
 the things you are saying sound strange to us. We should therefore like to be told exactly what they mean.'

(For all the Athenians and their foreign visitors used 21  
 to devote their whole leisure to telling or listening to the latest new thing.)

*Paul's Speech in the Areopagus* So Paul, taking his stand in the middle of 22  
 the Areopagus, spoke as follows:

'Men of Athens, I perceive that you are 23  
 in every respect remarkably religious. For as I passed along and observed your objects of worship, I found also an altar bearing the inscription,

"TO AN UNKNOWN GOD"

'What, therefore, you in your ignorance revere, I now 24  
 proclaim to you. The God who made the universe and does everything in it—~~He, being~~ Lord of heaven and earth, does not dwell in sanctuaries built by men. Nor is He ministered 25  
 to by human hands, as though He needed anything; but He Himself gives to all men life and breath and all things. 26  
 He caused to spring from one forefather people of every race, for them to live on the whole surface of the earth, and marked out for them their appointed periods and the limits 27  
 of their settlements; that they might seek God, if perhaps they could grope for Him and find Him. Yes, though He 28  
 is not far from any one of us. For it is in Him we live and move and have our being; as in fact some of your own poets have said, "For we are also His offspring." Since then 29  
 we are God's offspring, we ought not to imagine that His nature resembles gold or silver or stone, sculptured by the

art and inventive faculty of man. Those times of ignorance 30  
 God viewed with indulgence. But now He commands all 31  
 men everywhere to repent, seeing that He has appointed a  
 day on which He will judge the world in righteousness,  
 in the person of a man whom He has destined for this work,  
 giving assurance of this to all mankind by raising Him from  
 the dead.'

*Opposition* When they heard Paul speak of a resurrection 32  
*and* of dead men, some began to scoff. But others  
*Sympathy* said,

'We will hear you again on that subject.'

So Paul went away from them. A few, 33,34  
 however, attached themselves to him and believed, among  
 them being Dionysius a member of the Council, a woman  
 named Damaris, and some others.

After this he left Athens and came to 1 18  
*Corinth.* Corinth. Here he found a Jew, a native of 2  
*Aquila and* Pontus, by name Aquila. He and his wife  
*Priscilla* Priscilla had recently come from Italy because  
 of Claudius's edict expelling all the Jews from Rome. So 3  
 Paul paid them a visit; and because he was of the same  
 trade—that of tent-maker—he lodged with them and worked  
 with them. Sabbath after Sabbath he preached in the 4  
 synagogue and tried to win over both Jews and Greeks.

Now at the time when Silas and Timothy 5  
*Arrival of* arrived from Macedonia, Paul was preaching  
*Silas and* fervently, solemnly affirming to the Jews that  
*Timothy* the Christ was Jesus. But upon their opposing 6  
 him with abusive language, he shook his clothes by way of  
 protest, and said to them,

'Your blood be upon your own heads! I am not respons-  
 ible: in future I will go among the Gentiles.'

So he left the place and went to the house 7  
*Eighteen* of a person called Titius Justus, a worshipper  
*Months' Stay* of God, whose house was next door to the syna-  
*in Corinth* gogue. And Crispus, the ruler of the synagogue, 8  
 believed in the Lord, and so did all his household; and from  
 time to time many of the Corinthians who heard Paul  
 believed and received baptism. And, in a vision by night, the 9  
 Lord said to Paul,

'Dismiss your fears: go on speaking, and do not be silent.  
 I am with you, and no one shall attack you to injure you; 10  
 for I have very many people in this city.'

So Paul remained in Corinth for a year and six months, 11  
 teaching among them the word of God.

*Paul is brought before Gallio* But when Gallio became Proconsul of 12  
Greece, the Jews with one accord made a  
dead set at Paul, and brought him before the  
court.

'This man,' they said, 'is inducing people to offer worship 13  
to God in an unlawful manner.'

Now when Paul was about to begin his defence, Gallio 14  
said to the Jews,

'If it had been some wrongful act or piece of cunning  
knavery I might reasonably have listened to you Jews. But 15  
since these are questions about words and names and your  
Law, you yourselves must see to them. I refuse to be a  
judge in such matters.'

So he drove them out of court. Then the people all set 16,17  
upon Sosthenes, the ruler of the synagogue, and beat him  
in front of the tribunal. Gallio did not concern himself in  
the least about this.

*Ephesus, Caesarea, Jerusalem, Antioch* After remaining a considerable time longer 18  
in Corinth, Paul took leave of the brethren  
and set sail for Syria; and Priscilla and Aquila  
were with him. He had cut off his hair at  
Cenchreae, because he was bound by a vow. They put in 19  
at Ephesus, and there Paul left his companions behind. As  
for himself, he went to the synagogue and had a discussion  
with the Jews. When they asked him to remain longer he 20  
did not consent, but took leave of them with the promise,

'I will return to you, God willing.'

So he set sail from Ephesus.

Landing at Caesarea, he went up to Jerusalem and greeted 22  
the Church, and then went down to Antioch.

### St. Paul's Third Missionary Tour

*Galatia and Phrygia revisited* After spending some time in Antioch, Paul 23  
set out on a tour, visiting the whole of Galatia  
and Phrygia in order, and strengthening all  
the disciples.

*Apollos in Ephesus and Corinth* Meanwhile a Jew named Apollos came to 24  
Ephesus. He was a native of Alexandria, a man  
of learning and well versed in the Scriptures.  
He had been instructed in the way of the 25  
Lord, and, being full of burning zeal, he used to speak and  
teach accurately the facts about Jesus, though he knew of no  
baptism but John's. He began to speak boldly in the 26  
synagogue, and Priscilla and Aquila, after hearing him,  
took him home and explained God's Way to him more



accurately. Then, as he had made up his mind to cross 27  
 over to Greece, the brethren wrote to the disciples in Corinth,  
 begging them to give him a kindly welcome. Upon his  
 arrival he rendered valuable help to those who through  
 grace had believed; for he powerfully and in public over- 28  
 came the Jews in argument, proving from the Scriptures  
 that Jesus is the Christ.

*Disciples* During the stay of Apollos in Corinth, Paul, 1 19  
*who had not* after passing through the inland districts,  
*the Holy* came to Ephesus, where he found a few  
*Spirit* disciples.

'Did you receive the Holy Spirit when you first believed?' 2  
 he asked them.

'No,' they replied, 'we have not even heard that there  
 is a Holy Spirit.'

'Into what then were you baptized?' he asked. 3

'Into John's baptism,' they replied.

'John,' he said, 'administered a baptism of repentance, 4  
 bidding the people believe on One who was to come after  
 him; namely, on Jesus.'

On hearing this, they were baptized into the name of the 5  
 Lord Jesus; and when Paul laid his hands upon them, 6  
 the Holy Spirit came on them, and they began to speak in  
 tongues and to prophesy. They numbered in all about 7  
 twelve men.

*Ephesus a* Afterwards he went into the synagogue. 8  
*Missionary* There for three months he continued to preach  
*Centre for* fearlessly, reasoning persuasively concerning  
*Paul* the Kingdom of God. But some grew obstinate 9  
 in unbelief and spoke evil of the Way before all the congrega-  
 tion. So Paul left them, and, taking with him those who  
 were disciples, held discussions daily in the lecture-hall of  
 Tyrannus. This went on for two years, so that all the inhabit- 10  
 ants of the province of Asia, Jews as well as Greeks, heard  
 the Lord's Message.

*Remarkable* God also brought about extraordinary 11  
*Miracles* miracles through Paul. Towels or aprons, 12  
 for instance, which Paul had handled, would  
 be carried to the sick, and they would recover from their  
 ailments, and the evil spirits would leave them.

*The seven* But there were also some wandering Jewish 13  
*Sons of* exorcists who undertook to invoke the name  
*Sceva* of Jesus over those who had the evil spirits,  
 saying,

'I command you by that Jesus whom Paul preaches.'

There were seven sons of one Sceva, a Jew of high-priestly 14 family, who were doing this.

'Jesus I acknowledge,' the evil spirit answered, 'and 15 Paul I know, but who are you?'

And the man in whom the evil spirit was sprang on them, 16 over-mastered them, and treated them with such violence, that they fled from the house stripped of their clothes and wounded. All the people of Ephesus, Jews as well as Greeks, 17 came to know of this. There was widespread awe, and they began to hold the name of the Lord Jesus in high honour.

*The Sorcerers' Books are burned* Many also of those who believed came con- 18 fessing without reserve their practices, and 19 not a few of those who had practised magical arts brought their books together and burnt them in the presence of all. The total value was reckoned and found to be fifty thousand silver pieces. Thus mightily 20 did the Lord's word spread and triumph!

*Paul's Hopes and Plans* When matters had reached this point, Paul, 21 guided by the Spirit, decided to travel through Macedonia and Greece and go to Jerusalem. 'After that,' he said, 'I must also see Rome.'

But he sent two of his assistants, Timothy and Erastus, 22 to Macedonia, while he himself remained for a while in Roman Asia.

*Demetrius creates an Uproar* Now just at that time there arose no small 23 commotion about the Way. For there was 24 a certain Demetrius, a silversmith, who made miniature silver shrines of Artemis, a business

which brought great profit to the craftsmen in his employ.

He called his men together, and others who were engaged 25 in similar trades, and said to them,

'You men well know that our prosperity depends on this business of ours; and you see and hear that, not in Ephesus 26 only but throughout almost the whole province of Asia, this fellow Paul has led away a vast number of people by asserting that those are not gods at all that are made by men's hands. There is danger, therefore, not only that this our trade will 27 become of no account, but also that the temple of the great goddess Artemis will fall into utter disrepute, and that before long she will be actually deposed from her majestic rank—she who is now worshipped by the whole province of Asia; nay, by the whole world.'

After listening to this harangue, they became furiously 28 angry and began shouting,

'Great is Artemis of Ephesus!'

The riot and uproar spread through the whole city, till 29  
 at last with one accord they rushed into the Theatre, dragging  
 with them Gaius and Aristarchus, two Macedonians who  
 were fellow travellers with Paul. Then Paul would have  
 liked to go in and address the people, but the disciples would 30  
 not let him do so. A few of the public officials, too, who 31  
 were friendly to him, sent repeated messages entreating  
 him not to venture into the Theatre. The people, meanwhile, 32  
 kept shouting, some one thing and some another; for the  
 assembly was all uproar and confusion, and the greater  
 part had no idea why they had come together. Then some 33  
 of the people crowded round Alexander, whom the Jews  
 had pushed forward; and Alexander, motioning with his  
 hand to get silence, was prepared to make a defence to the  
 people. No sooner, however, did they see that he was a 34  
 Jew, than there arose from them all one roar of shouting,  
 lasting about two hours.

'Great is Artemis of Ephesus,' they said.

*A Protest* At length the Recorder quieted them down. 35  
*from the* 'Men of Ephesus,' he said, 'who in the  
*Recorder* world, pray, needs to be told that the city of  
 Ephesus is the guardian of the temple of the great Artemis  
 and of the image which fell down from heaven? These facts, 36  
 then, being unquestioned, it becomes you to maintain your  
 self-control and not act recklessly. For you have brought 37  
 these men here, who are neither robbers of temples nor  
 blasphemers of our goddess. If, however, Demetrius and 38  
 the mechanics who support his contention have a grievance  
 against any one, there are Assize-days and there are Pro-  
 consuls: let them bring their charges. But if you desire 39  
 anything further, it will have to be settled in the regular  
 assembly. For in connexion with to-day's proceedings 40  
 there is danger of our being charged with attempted in-  
 surrection, there having been no real reason for this riot;  
 nor shall we be able to justify the behaviour of this disorderly  
 mob.'

With these words he dismissed the assembly. 41 20

*Paul in* When the uproar had ceased, Paul sent for 1  
*Macedonia,* the disciples; and, after speaking words of  
*Greece, and* encouragement to them, he took his leave,  
*Troas* and started for Macedonia. Passing through 2  
 those districts he much encouraged the disciples, and then  
 came into Greece, and spent three months there. The Jews 3  
 having planned to waylay him whenever he might be on the  
 point of taking ship for Syria, he decided to travel back

by way of Macedonia. He was accompanied as far as the province of Asia by Sopater of Beroea, the son of Pyrrhus; by Aristarchus and Secundus of Thessalonica; by Gaius of Derbe, and Timothy; and by Tychicus and Trophimus, men of Asia. These brethren had gone on and were waiting for us in Troas. But we ourselves sailed from Philippi after the days of Unleavened Bread, and five days later joined them in Troas, where we remained for a week.

*He restores  
Eutychus to  
Life*

On the first day of the week, when we had met to break bread, Paul, who was going away the next morning, was preaching to them, and prolonged his discourse till midnight.

Now there were a good many lights in the room, upstairs where we all were, and a youth of the name of Eutychus was sitting at the window. This lad, gradually sinking into deep sleep while Paul preached at unusual length, overcome at last by sleep, fell from the third story and was taken up as dead. Paul, however, went down, threw himself upon him, and folding him in his arms said,

'Cease your wailing: his life is still in him.'

Then he went upstairs again, broke the bread, and took some food; and after a long conversation which was continued till daybreak, at last he parted from them. They had taken the lad home alive, and were greatly comforted.

*Paul at the  
Port of  
Ephesus*

The rest of us had already embarked, and we set sail for Assos, intending to take Paul on board there; for so he had arranged, he himself intending to go by land. Accordingly,

when he met us at Assos, we took him on board and came to Mitylene. Sailing from there, we arrived the next day off Chios. On the next we touched at Samos; and on the day following reached Miletus. For Paul's plan was to sail past Ephesus, so as not to spend much time in the province of Asia; since he was very desirous of being in Jerusalem, if possible, on the day of Pentecost.

*His Farewell  
Address*

From Miletus he sent to Ephesus for the Elders of the Church to come to him. Upon their arrival he said to them,

'You Elders well know, from the first day of my setting foot in the province of Asia, the kind of life I lived among you the whole time, serving the Lord in all humility, and with tears, and amid trials which came upon me through the plotting of the Jews—and that I never shrank from declaring to you anything that was profitable, or from teaching you in public and in your homes, bearing witness



to both Jews and Greeks of their need of conversion to God and of belief in Jesus our Lord.

'And now, under spiritual constraint, I am on my way 22 to Jerusalem, not knowing what will happen to me there, except that the Holy Spirit, at town after town, testifies 23 to me that imprisonment and suffering are awaiting me. But 24 even the sacrifice of my life I count as nothing, if only I may perfect my earthly course, and be faithful to the duty which the Lord Jesus has entrusted to me of bearing witness to the gospel of God's grace.

'And now, I know that none of you among whom I have 25 gone in and out proclaiming the Kingdom will any longer see my face. Therefore I solemnly affirm to you to-day that, 26 should any of you perish, the responsibility is not mine. For I have not shrunk from declaring to you God's whole 27 plan.

'Take heed of yourselves and to all the flock among 28 which the Holy Spirit has placed you as overseers and shepherds to the Church of God, which He has bought with His own blood. I know that, when I am gone, cruel wolves 29 will come among you and will not spare the flock; and 30 that from among your own selves men will rise up who will seek with their perverse talk to draw away the disciples after them. Therefore be on the alert; and remember that, 31 night and day, for three years, I never ceased admonishing every one, even with tears.

'And now I commend you to God and to the word of 32 His grace. He is able to build you up and to give you your inheritance among the saints. No one's silver or gold or 33 clothing have I coveted. You yourselves know that these 34 hands of mine have provided for my own necessities and for the people with me. In every way I have shown you how, by 35 working as I do, you ought to help the weak, and to bear in mind the words of the Lord Jesus, how He Himself said,

"It is more blessed to give than to receive."

Having spoken thus, Paul knelt down and prayed with 36 them all; and with loud lamentation they all threw their 37 arms round his neck, and kissed him lovingly, grieved 38 above all things at his having told them that they were never to behold his face again. And they went with him to the ship.

*He resumes his Journey* When, at last, we had torn ourselves away 1 21 to Jerusalem to Cos; the next day to Rhodes, and from

there to Patara. Finding a ship bound for Phoenicia, we 2  
went on board and put to sea. After sighting Cyprus and 3  
leaving it on our left, we continued our voyage to Syria and  
put in at Tyre; for there the ship was to unload her cargo.  
Having searched for the disciples and found them, we 4  
stayed at Tyre for seven days. These disciples, taught by the  
Spirit, warned Paul not to proceed to Jerusalem. When, 5  
however, our time was up, we went on our way, escorted  
by all the disciples with their wives and children, till we  
were out of the city. Then, after kneeling down on the beach  
and praying, we took leave of one another; and we went on 6  
board, while they returned home.

Our voyage was over when having sailed 7  
*With Philip from Tyre we reached Ptolemais. Here we inquired*  
*in Caesarea* after the welfare of the brethren, and remained  
a day with them. We left on the morrow and went up to 8  
Caesarea, where we entered the house of Philip the Evangelist,  
who was one of the seven, and stayed with him. Philip had 9  
four unmarried daughters who were prophetesses.

*Agabus pre-* Now during our somewhat lengthy stay a 10  
*dicts Paul's* Prophet of the name of Agabus came down  
*Imprison-* from Judaea. When he came to us, he took 11  
*ment* Paul's girdle, and bound his own feet and  
arms with it, and he said,

"Thus says the Holy Spirit, "So will the Jews in Jerusalem  
bind the owner of this girdle, and will hand him over to the  
Gentiles."

As soon as we heard these words, both we and the brethren 12  
at Caesarea entreated Paul not to go up to Jerusalem.  
His reply was, 13

"What can you mean by thus unmanned me with your  
weeping? Why, I am ready not only to go to Jerusalem and  
be put in chains, but even to die there for the sake of the  
Lord Jesus."

So when he was not to be dissuaded,<sup>3</sup> we ceased remonstra- 14  
ting with him and said,

"The Lord's will be done!"

A few days afterwards we packed our 15  
*Paul reaches* baggage and continued our journey to Jeru-  
*Jerusalem* salem. Some of the disciples from Caesarea 16  
also joined our party, and brought with them Mnason, a  
Cyprian, one of the early disciples, at whose house we were  
to lodge. We reached Jerusalem, and there the brethren 17  
gave us a hearty welcome.

*Paul in Jerusalem*

*An interview  
with James  
and others*

On the following day we went with Paul to 18  
call on James, and all the Elders of the Church  
came also. After exchanging greetings, Paul 19  
told in detail all that God had done among  
the Gentiles by his ministry. And they, when they had 20  
heard his statement, gave glory to God.

*Paul tries  
to conciliate  
the Jewish  
Christians*

Then they said,  
'You see, brother, how many tens of thous-  
sands among the Jews there are of those who  
have accepted the faith and they are all  
zealous upholders of the Law. Now what they 21  
have been told about you is that you teach all the Jews among  
the Gentiles to abandon Moses, telling them not to circumcise  
their children or observe old-established customs. What 22  
then ought you to do? They are sure to hear of your arrival;  
so do what we now tell you. We have four men here who 23  
are under a vow. Associate with these men and purify your- 24  
self with them, and pay their expenses so that they can shave  
their heads. Then everybody will know that there is no  
truth in these stories about you, but that in your own actions  
you yourself obey the Law. As for the Gentiles who have 25  
accepted the faith, we have communicated to them our  
decision that they are carefully to abstain from anything  
sacrificed to an idol, from blood, from what is strangled,  
and from fornication.'

So Paul associated with the men; and the next day, 26  
having purified himself with them, he went into the Temple,  
giving notice when the days of their purification would be  
finished, and there he remained until the sacrifice of each  
was offered.

*He is seized  
by the Mob*

But, when the seven days were nearly over, 27  
the Jews from the province of Asia, seeing  
Paul in the Temple, stirred up all the people  
against him. They laid hands on him, crying out,

'Men of Israel, help! This is the man who goes everywhere 28  
preaching to everybody against the Jewish people and the  
Law of this place. And besides, he has even brought  
Gentiles into the Temple, and has desecrated this holy  
place.'

For they had previously seen Trophimus the Ephesian 29  
with him in the city, and imagined that Paul had brought  
him into the Temple. The excitement spread through the 30  
whole city, and the people rushed up in a crowd and laid

hold of Paul and proceeded to drag him out of the Temple; and the Temple gates were immediately closed.

*The Roman Tribune rescues him* But while they were trying to kill Paul, 31 word was taken up to the Tribune in command of the battalion, that all Jerusalem was in a ferment. He instantly sent for a few soldiers 32 and their officers, and came down among the people with all speed. At the sight of the Tribune and the troops they ceased beating Paul. Then the Tribune, making his way to 33 him, arrested him, and, having ordered him to be secured with two chains, asked who he was and what he had been doing. Some of the crowd shouted one accusation against 34 Paul and some another, until, as the uproar made it impossible for the truth to be ascertained, the Tribune ordered him to be brought into the barracks. When Paul was at the steps, 35 he had to be carried by the soldiers because of the violence of the mob; for the whole mass of the people pressed on in 36 the rear, shouting, 'Away with him!'

*Paul explains who he is* When he was about to be taken into the 37 barracks, Paul said to the Tribune, 'May I speak to you?' 'Do you know Greek?' the Tribune asked. 'Are you not the Egyptian who some years ago excited the 38 riot of the four thousand cut-throats, and led them out into the Desert?'

'I am a Jew,' replied Paul, 'belonging to Tarsus in Cilicia, 39 and am a citizen of no unimportant city. Give me leave, I pray you, to speak to the people.'

So with his permission Paul stood on the steps and motioned 40 to the people to be quiet; and when there was silence he addressed them in Hebrew.

*Paul tells the Crowd the Story of his Conversion* 'Brethren and fathers,' he said, 'listen to 1 22 my defence which I now make before you.' And on hearing him address them in Hebrew, 2 they kept all the more quiet; and he said, 'I am a Jew, born at Tarsus in Cilicia, but 3 brought up in this city. I was carefully trained at the feet of Gamaliel in the Law of our forefathers, and, like all of you to-day, was zealous for God. I persecuted to death this 4 Way, continually binding both men and women and throwing them into prison; as the High Priest also and all the Elders 5 can bear me witness. It was, too, from them that I received letters to the brethren in Damascus, and I was already on my way to Damascus, intending to bring those also who had fled there, in chains to Jerusalem, to be punished.'



'But on my way, when I was now not far from Damascus, 6  
about noon a sudden blaze of light from heaven shone round  
me. I fell to the ground and heard a voice say to me, 7

"Saul, Saul, why are you persecuting me?"

"Who are Thou, Lord?" I asked. 8

"I am Jesus, the Nazarene," He replied, "whom you  
are persecuting."

'Now the men who were with me, though they saw the 9  
light, did not hear the words of Him who spoke to me. And  
I asked, 10

"What am I to do, Lord?"

'And the Lord said to me,

"Rise, and go into Damascus. There you shall be told  
of all that has been appointed for you to do."

'And as I could not see, because the light had been so 11  
dazzling, those who were with me had to lead me by the  
arm, and so I came to Damascus.

'And a certain Ananias, a pious man who obeyed the 12  
Law and bore a good character with all the Jews of the  
city, came to me and standing at my side said 13

"Brother Saul, recover your sight."

'I instantly regained my sight and looked up at him.  
Then he said, "The God of our fathers has appointed you to 14  
know His will, and to see the righteous One and hear Him  
speak. For you shall be a witness for Him, to all men, 15  
of what you have seen and heard. And now why delay? 16  
Rise, be baptized, and wash away your sins, calling upon  
His name."

'After my return to Jerusalem, and while praying in the 17  
Temple, I fell into a trance; and I saw Him, and He said 18  
to me,

"Make haste and leave Jerusalem quickly, because they  
will not accept your testimony about Me."

"Lord," I replied, "they themselves well know how 19  
active I was in imprisoning, and in flogging in synagogue  
after synagogue those who believe in Thee; and when they 20  
were shedding the blood of Stephen, Thy witness, I was  
standing by, fully approving of it, and I guarded the clothes  
of those who were killing him."

"Go," He replied; "I will send you to nations far away." 21

*Although a Roman* Until they heard this last statement the  
*Citizen he is bound* people listened to Paul, but now with a roar  
of disapproval they cried out,

'Away with such a fellow from the earth!  
He ought not to have been allowed to live.'

And when they continued their furious shouts, throwing 23  
their clothes into the air and flinging dust about, the Tribune 24  
ordered him to be brought into the barracks, and be exam-  
ined by flogging, in order to ascertain the reason why they  
thus cried out against him. But when they had tied him 25  
up with the straps, Paul said to the captain who stood  
by,

‘Does the law permit you to flog a Roman citizen, one  
too who is uncondemned?’

On hearing this question, the captain went to report 26  
the matter to the Tribune.

‘What are you intending to do?’ he said. ‘This man is  
a Roman citizen.’

So the Tribune came to Paul and asked him, • 27

‘Tell me, are you a Roman citizen?’

‘Yes,’ he said.

‘I paid a large sum for this citizenship,’ said the 28  
Tribune.

‘But I was born free,’ said Paul.

So the men who had been on the point of judicially 29  
examining him immediately left him. And the Tribune,  
too, was frightened when he learnt that Paul was a Roman  
citizen, for he had had him bound.

*Paul* The next day, wishing to know exactly what 30  
*brought* charge was being brought against him by  
*before the* the Jews, the Tribune ordered his chains to  
*Sanhedrin* be removed; and, having sent word to the  
High Priests and all the Sanhedrin to assemble, he brought  
Paul down and made him stand before them.

*He protests* Then Paul, fixing a steady gaze on the 1 23  
*that he is* Sanhedrin, said,

‘Brethren, I have lived with a perfectly  
clear conscience before God up to this day.’

On hearing this the High Priest Ananias ordered those 2  
who were standing near Paul to strike him on the  
mouth.

‘God will strike you, you white-washed wall!’ exclaimed 3  
Paul. ‘Are you sitting there to judge me in accordance  
with the Law, and you yourself break the Law by ordering  
me to be struck!’

‘Do you rail at God’s High Priest?’ cried the men who 4  
stood by him.

‘I did not know, brethren,’ replied Paul, ‘that he was 5  
the High Priest; for it is written, “THOU SHALT NOT SPEAK  
EVIL OF A RULER OF THY PEOPLE”’ (Exod. xxii. 28).

*Dissension between Pharisees and Sadducees* Noticing, however, that the Sanhedrin consisted partly of Sadducees and partly of Pharisees, he called out loudly among them, 'Brethren, I am a Pharisee, the son of a Pharisee. It is because of my hope of a resurrection of the dead that I am on my trial.'

These words of his caused an angry dispute between the Pharisees and the Sadducees, and the assembly took different sides. For the Sadducees maintain that there is no resurrection, and neither angel nor spirit; but the Pharisees acknowledge them all. So there arose a great uproar; and some of the Scribes belonging to the sect of the Pharisees sprang to their feet and fiercely contended, saying,

'We find no harm in the man. What if a spirit has spoken to him, or an angel——!'

*Paul again rescued by the Tribune* But when the struggle was becoming violent, the Tribune, fearing that Paul would be torn to pieces by the people, ordered the troops to go down and take him from among them by force and bring him into the barracks.

*Jesus comforts Paul.* The following night the Lord came and stood at Paul's side, and said,

*A Plot to kill the Apostle* 'Be of good courage, for as you have borne faithful witness about me in Jerusalem, so you must also bear witness in Rome.'

Now when daylight came, the Jews formed a conspiracy and solemnly swore not to eat or drink till they had killed Paul. There were more than forty of them who bound themselves by this oath. These went to the High Priests and Elders and said to them,

'We have bound ourselves under a heavy curse to take no food till we have killed Paul. Now therefore do you and the Sanhedrin make representations to the Tribune for him to bring him down to you, as if you intended to inquire more minutely about him; and we are prepared to assassinate him before he comes near the place.'

*His Nephew informs the Tribune of it* But Paul's nephew heard of the intended attack upon him. So he came and entered the barracks and told Paul about it; and Paul called one of the captains, and said,

'Take this young man to the Tribune, for he has information to give him.'

So he took him and brought him to the Tribune and said,

'Paul, the prisoner, called me to him and begged me

to bring this youth to you, because he has something to say to you.

Then the Tribune, taking him by the arm, withdrew out 19 of the hearing of others and asked him,

'What have you to tell me?'

'The Jews,' he replied, 'have agreed to request you to 20 bring Paul down to the Sanhedrin to-morrow for the purpose of making yourself more accurately acquainted with the case. I beg you not to comply; for more than forty men 21 among them are lying in wait for him, who have solemnly vowed that they will neither eat nor drink till they have assassinated him; and even now they are ready, awaiting that promise from you.'

So the Tribune sent the youth home, cautioning him. 22

'Do not let any one know that you have given me this information,' he said.

*The Tribune* Then, calling to him two of the captains, 23  
*send him to* he gave his orders.

*Caesarea* 'Get ready two hundred men,' he said,  
to march to Caesarea, with seventy cavalry  
and two hundred light infantry, starting at nine o'clock  
to-night.'

He further told them to provide horses to mount Paul 24 on, so as to bring him safely to Felix the Governor. He also 25 wrote a letter of which these were the contents :

'Claudius Lysias to his Excellency, Felix the Governor: 26 greetings. This man Paul had been seized by the Jews, and 27 was on the point of being killed by them, when I came upon them with the troops and rescued him, for I had been informed that he was a Roman citizen. Wishing to know 28 with certainty the offence of which they were accusing him, I brought him down into their Sanhedrin, and I discovered 29 that the charge had to do with questions of their Law, but that he was accused of nothing for which he deserves death or imprisonment. But now that I have received information 30 of a plot against the man, I immediately send him to you, directing his accusers also to state before you the case they have against him.'

*Paul's* So, in obedience to their orders, the soldiers 31  
*Reception* took Paul and brought him by night as  
*by Felix* far as Antipatris. The next day the infantry 32  
returned to the barracks, leaving the cavalry  
to proceed with him; and the cavalry, having reached 33  
Caesarea, delivered the letter to the Governor, and brought  
Paul also to him. Felix, after reading the letter, inquired 34



from what province he was; and being told 'from Cilicia,' 35  
he said,

'I will hear all you have to say, when your accusers also  
have come.'

And he ordered him to be detained in custody in Herod's  
Palace.

*Tertullus  
impeaches  
the Apostle*

Five days after this, Ananias the High 1 24  
Priest came down to Caesarea with a number  
of Elders and a pleader called Tertullus.  
They stated to the Governor the case against  
Paul. So Paul was sent for, and Tertullus began to impeach 2  
him as follows:

'Indebted as we are,' he said, 'to you, most noble Felix,  
for the perfect peace which we enjoy, and for reforms which  
your wisdom has conferred upon this nation in every way  
and in every place, we accept them with profound gratitude. 3  
But—not to detain you too long—I beg you in your for- 4  
bearance to listen to a brief statement from us. We have 5  
found this man Paul a source of mischief and a disturber  
of the peace among all the Jews throughout the Empire,  
and a ringleader in the sect of the Nazarenes. He even 6  
attempted to profane the Temple, but we arrested him.  
You, however, by examining him, will yourself be able 8  
to learn the truth as to all this which we allege against  
him.'

The Jews also joined in the charge, maintaining that these 9  
were facts.

*Paul protests  
that he is  
innocent*

Then, at a sign from the Governor, Paul 10  
answered,  
'Knowing that for many years you have  
administered justice to this nation, I cheerfully  
make my defence. For you have it in your power to ascer- 11  
tain that it is not more than twelve days ago that I went up  
to worship in Jerusalem; and that neither in the Temple 12  
nor in the synagogues, nor anywhere in the city, did they  
find me disputing with any opponent or collecting a crowd  
about me. Nor can they prove the charges which they are 13  
now bringing against me. But this I confess to you—that 14  
in the way which they style a heresy, I worship the God of  
our fathers, believing everything that is taught in the Law  
or is written in the Prophets, and having a hope in God, 15  
which my accusers themselves also entertain, that there  
will be a resurrection both of the righteous and the un-  
righteous. This too is my own earnest endeavour—always 16  
to have a clear conscience in relation to God and man.

'Now after several years' absence I came to bring a sum 17  
of money to my countrymen, and to offer sacrifices. While 18  
I was busy about these, they found me in the Temple purified,  
with no crowd around me and no uproar. But there were  
certain Jews from the province of Asia, who ought to have 19  
been here before you, and to have been my prosecutors,  
if they have any charge to bring against me. Or let these 20  
men themselves say what misdemeanour they found me  
guilty of when I stood before the Sanhedrin, unless it was 21  
that one expression which I made use of when I shouted out  
as I stood among them,

"The resurrection of the dead is the thing about which  
I am on my trial before you to-day."

*Felix acts* At this point Felix, who was fairly well 22  
*considerately* informed about the new faith, adjourned the  
*towards Paul* trial, saying to the Jews,

'When the Tribune Lysias comes down, I  
will decide your case.'

And he gave orders to the captain that Paul was to be 23  
kept in custody, but be treated with indulgence, and that  
his personal friends were not to be prevented from showing  
him kindness.

Not long after this, Felix came with 24  
*Felix pro-* Drusilla his wife, a Jewess, and, sending  
*crastinates* for Paul, listened to him as he spoke about  
*for two Years* faith in Christ Jesus. But when he reasoned 25  
about justice, self-control, and the future judgement, Felix  
became alarmed and said,

'For the present leave me, and when I can find  
an opportunity I will send for you.'

At the same time he hoped that Paul would give him 26  
money; and for this reason he sent for him the oftener  
to converse with him. But after the lapse of two years 27  
Felix was succeeded by Porcius Festus; and, being desirous  
of gratifying the Jews, Felix left Paul still in prison.

Festus, having entered on his duties as 1 25  
*Festus* governor of the province, three days later  
*becomes* went up from Caesarea to Jerusalem; where-  
*Governor* upon the High Priests and the leading men 2  
among the Jews immediately made representations to him  
against Paul, and begged him—asking it as a favour, to 3  
Paul's prejudice—to have him brought to Jerusalem. They  
were planning an ambush to kill him on the way. Festus, 4  
however, replied that Paul was in custody in Caesarea, and  
that he was himself going there very soon.

'Therefore let those of you,' he said, 'who have influence 5  
go down with me, and impeach the man, if there is anything  
amiss in him.'

*Paul again* After a stay of eight or ten days in Jerusa- 6  
*pleads 'Not* lem—not more—he went down to Caesarea;  
*Guilty'* and the next day, taking his seat on the tribunal,  
he ordered Paul to be brought in. Upon 7  
Paul's arrival, the Jews who had come down from Jerusalem  
stood round him, and brought many grave charges against  
him which they were unable to substantiate. In reply, Paul 8  
said,

'Neither against the Jewish Law, nor against the Temple,  
nor against Caesar, have I committed any offence what-  
ever.'

*Paul appeals* Then Festus, being anxious to gratify the 9  
*to the* Jews, asked Paul,

*Emperor* 'Are you willing to go up to Jerusalem,  
and there stand your trial before me on these  
charges?'

'I am standing before Caesar's tribunal,' replied Paul, 10  
'where alone I ought to be tried. I have done the Jews no  
injury of any sort, as you indeed know well enough. If, 11  
however, I have done wrong and have committed any offence  
for which I deserve to die, I do not ask to be excused that  
penalty. But if there is no truth in what these men allege  
against me, no one has the right to give me up to them as  
a favour. I appeal to Caesar.'

Then, after conferring with the Council, Festus replied, 12  
'To Caesar you have appealed: to Caesar you shall go.'

*Festus tells* A short time after this, Agrippa the king 13  
*Herod* and Bernice came to Caesarea to pay a com-  
*Agrippa* plimentary visit to Festus; and, during their 14  
*about Paul* rather long stay, Festus laid Paul's case  
before the king.

'There is a man here,' he said, 'whom Felix left a prisoner,  
about whom, when I went to Jerusalem, the High Priests 15  
and the Elders of the Jews made representations to me,  
begging that sentence might be pronounced against him.  
My reply was that it is not the custom among the Romans 16  
to give up any one for punishment before the accused has  
had his accusers face to face, and has had an opportunity  
of defending himself against the charge which has been  
brought against him.'

'When, therefore, a number of them came here, the next 17  
day I took my seat on the tribunal, without any loss of time,

and ordered the man to be brought in. But, when his accusers stood up, they did not charge him with misdemeanours such as I had expected. But they quarrelled with him about certain matters connected with their own religion, and about a certain Jesus who had died, but—so Paul maintained—is now alive. I was at a loss how to investigate such questions, and asked Paul whether he could care to go to Jerusalem and there stand his trial on these matters. But when Paul appealed to have his case kept for the Emperor's decision, I ordered him to be kept in prison until I could send him up to Caesar.'

'I should like to hear the man myself,' said Agrippa. 22

*He brings Paul before Agrippa* 'To-morrow,' replied Festus, 'you shall.' Accordingly, on the next day Agrippa and Bernice came in state and took their seats in the Audience Hall, attended by the Tribunes 23

and the men of high rank in the city; and, at the command of Festus, Paul was brought in. Then Festus said, 24

'King Agrippa and all who are present with us, you see here the man about whom the whole nation of the Jews made suit to me, both in Jerusalem and here, crying out that he ought not to live any longer. I could not discover that he had done anything for which he deserved to die; but as he has himself appealed to the Emperor, I have decided to send him to Rome. I have nothing very definite, however, to tell our Sovereign about him. So I have brought the man before you all—and especially before you, King Agrippa—that after he has been examined I may find something which I can put into writing. For, when sending a prisoner to Rome, it seems to me to be absurd not to state the charges against him.'

*Paul tells the Story of his own Life* Then Agrippa said to Paul, 1 26  
'You have permission to speak for yourself.'  
So Paul, with outstretched arm, proceeded to make his defence.

'As regards all the accusations brought against me by the Jews,' he said, 'I think myself fortunate, King Agrippa, in being about to defend myself to-day before you, who are so familiar with all the customs and questions that prevail among the Jews; and for this reason, I pray you, give me a patient hearing.

'The kind of life I have lived from my youth upwards, as exemplified in my early days among my nation and in Jerusalem, is known to all the Jews. For they all know me of old—if they would but testify to the fact—how, being



an adherent of the strictest sect of our religion, my life was that of a Pharisee. And now I stand here impeached because of my hope in the promise made by God to our fathers—the promise which our twelve tribes, worshipping day and night with intense devoutness, hope to have made good to them. It is on the subject of this hope, O King, that I am accused by the Jews. Why is it deemed with all of you a thing past belief if God raises the dead to life?

'I myself, however, thought it a duty to be active in hostility to the name of Jesus, the Nazarene. I was so in Jerusalem: armed with authority received from the High Priests I shut up many of the saints in various prisons, and when it was a question of putting them to death I gave my vote against them. In all the synagogues also I often punished them and forced them to blaspheme; and in my wild fury I chased them even to foreign towns.

'While thus engaged, I was travelling one day to Damascus, armed with authority and a commission from the High Priests, and on the journey, at noon, O King, I saw a light from heaven—brighter than the brightness of the sun—shining around me and around those who were travelling with me. We all fell to the ground; and I heard a voice which said to me in Hebrew,

“Saul, Saul, why are you persecuting Me? You are finding it painful to kick against the ox-goad.”

“Who art Thou, Lord?” I asked.

“I am Jesus whom you are persecuting,” the Lord replied. “But rise, and stand on your feet; for I have appeared to you for the very purpose of appointing you My servant and My witness both as to the things you have already seen and as to those in which I will appear to you. I will save you from the Jewish people and from the Gentiles, to whom I send you to open their eyes, that they may turn from darkness to light and from Satan’s authority to God, in order to receive forgiveness of sins and an inheritance among those who are sanctified through faith in Me.”

‘Therefore, King Agrippa, I was not disobedient to the heavenly vision; but I proceeded to preach first to the people in Damascus, and then to those in Jerusalem and in all Judaea, and to the Gentiles, that they must repent and turn to God, and live lives consistent with such repentance.

‘It was on this account that the Jews seized me in the Temple and tried to kill me. Having, however, obtained the help which comes from God, I have stood firm until now, and have solemnly exhorted small and great alike,

saying: nothing except what the Prophets and Moses predicted, how that the Christ was to be a suffering Christ, 23 and being the first to rise from the dead he was to proclaim a message of light both to the Jewish people and to the Gentiles.

As Paul thus made his defence, Festus exclaimed in a 24 loud voice,

'You are mad, Paul; your great learning is turning your brain.'

'I am not mad, most noble Festus,' replied Paul; 'I am 25 speaking words of sober truth. The king to whom I speak 26 freely, knows about these matters. I do not believe that any detail of them has escaped his notice; for all this has not been done in a corner. King Agrippa, do you believe the Prophets? I know that you believe them.'

27

Agrippa answered,

28

'In brief, you are confident that you can make me a Christian!'

'My prayer to God, whether in brief or at length,' replied 29 Paul, 'would be that not only you, but all who are my hearers to-day, might become such as I am—except these chains.'

So the king rose, and the Governor, and 30 Paul declared innocent them; and those who were sitting with them; and they retired and conversed together and said,

'This man does nothing for which he deserves death or imprisonment.'

And Agrippa said to Festus,

32

'He might have been set at liberty, if he had not appealed to Caesar.'

### *Paul's Voyage to Italy*

*The Ship from Adramyttium takes Paul to Sidon* Now, when it was decided that we should 1 27 sail for Italy, they handed over Paul and a few other prisoners into the custody of Julius, an officer of the Augustan battalion; and 2 going on board a ship of Adramyttium which was about to sail to the ports of the province of Asia, we put to sea; Aristarchus, the Macedonian, from Thessalonica, being one of our party. The next day we put in at Sidon. 3 There Julius treated Paul with thoughtful kindness and allowed him to visit his friends and enjoy their care.

*Myra, Cnidus, Salomone, Fair Havens* Putting to sea again, we sailed under the 4 lee of Cyprus, because the winds were against us; and, sailing the whole length of the sea that 5 lies off Cilicia and Pamphylia, we reached

Myra in Lycia. There Julius found an Alexandrian ship 6  
bound for Italy, and put us on board of her. It took several 7  
days of slow and difficult sailing for us to come off Cridus;  
from which point, as the wind did not allow us to get on  
by the direct course, we ran under the lee of Crete off  
Salmone. Then, coasting along with difficulty, we reached 8  
a place called 'Fair Havens,' near the town of Lasea.

*Paul's* Our voyage thus far had occupied a long 9  
*Advice to his* time, and the navigation being now unsafe  
*Companions* because the Fast was already over, Paul  
warned them,

'Sirs,' he said, 'I perceive that the voyage will be attended 10  
with danger and heavy loss, not only to the cargo and the  
ship but to our own lives also.'

But Julius let himself be persuaded by the pilot and by 11  
the owner rather than by Paul's arguments; and as the 12  
harbour was inconvenient for wintering in, the majority were  
in favour of putting out to sea, to try whether they could get  
to Phoenix—a harbour on the coast of Crete facing north-  
east and south-east—to winter there. And a light breeze from 13  
the south sprang up, so that they supposed they were now  
sure of their purpose. So weighing anchor they ran along  
the coast of Crete, keeping close inshore.

*The Storm* But it was not long before a furious north- 14  
east wind, coming down from the mountains,  
burst upon us and carried the ship out of her course. She 15  
was unable to make headway against the gale; so we gave  
up and let her drive. Then we ran under the lee of a little 16  
island called Cauda, where we managed with great difficulty  
to secure the boat; and, after hoisting it on board, they 17  
used frapping-cables to undergird the ship, and, as they  
were afraid of being driven on the Syrtis quicksands, they  
lowered the gear and lay to. But, as the storm was still 18  
violent, the next day they began to lighten the ship; and, on 19  
the third day, with their own hands they threw the ships'  
spare gear overboard. Then, when for several days neither 20  
sun nor stars were seen and the terrific gale still harassed  
us, the last ray of hope was now vanishing.

*Paul, divinely* When for a long time they had taken but 21  
*comforted,* little food, Paul, standing up among them,  
*cheers his* said,

*Companions* 'Sirs, you ought to have listened to me  
and not have sailed from Crete. You would then have  
escaped this suffering and loss. But now take courage, 22  
for there will be no loss of life among you, but of the ship

only. For there stood by my side, last night, an angel of 23  
the God to whom I belong, and whom I also worship,  
and he said, 24

"Dismiss all fear, Paul, for you must stand before  
Caesar; and note this—God has granted you the lives of  
all who are sailing with you."

"Therefore, Sirs, take courage; for I believe God, and 25  
am convinced that things will happen exactly as I have  
been told. But we are to be stranded on a certain island." 26

*The Ship* It was now the fourteenth night, and we 27  
*drifts near* were drifting through the Sea of Adria, when,  
*an unknown* about midnight, the sailors suspected that

*Shore* land was close at hand. So they hove the 28  
lead and found twenty fathoms of water; and after a short  
time they hove again and found fifteen fathoms. Then for 29  
fear of possibly running on rocks, they threw out four  
anchors from the stern and longed for daylight. The sailors, 30  
however, wanted to make their escape from the ship, and  
had lowered the boat into the sea, pretending that they  
were going to lay out anchors from the bow. But Paul, 31  
addressing Julius and the soldiers, said,

"Your lives will be sacrificed, unless these men remain  
on board."

Then the soldiers cut the ropes of the ship's boat and 32  
let her fall off.

*Paul per-* And as day was dawning Paul urged all on 33  
*suades his* board to take some food.

*Companions* 'This is the fourteenth day,' he said, 'that  
*to take Food* you have been on the strain, and have fasted,  
eating little or nothing. I therefore strongly advise you to 34  
take some food. This is essential for your safety. For not  
a hair will perish from the head of any one of you.'

Having said this he took some bread, and, after giving 35  
thanks to God for it before them all, he broke it in pieces  
and began to eat it. This raised the spirits of all, and they 36  
too took food. There were two hundred and seventy-six 37  
of us, crew and passengers, all told. After eating a hearty 38  
meal they lightened the ship by throwing the wheat over-  
board.

*The Ship is* When daylight came, they could not recog- 39  
*wrecked* nise the coast. But they noticed an inlet with  
a sandy beach, and now their object was, if  
possible, to run the ship aground in this inlet. So they cut 40  
away the anchors and left them in the sea, unloosing at  
the same time the bands which secured the paddle-rudders.



Then, hoisting the foresail to the wind, they made for the beach. But coming to a place where two seas met, they 41 stranded the ship, and her bow sticking fast remained immovable, while the stern began to go to pieces under the heavy hammering of the sea.

*All on board  
land safely  
at Malta* Now the soldiers recommended that the 42 prisoners should be killed, for fear some one of them might swim ashore and effect his escape. But their captain, bent on securing 43

Paul's safety, kept them from their purpose, and gave orders that those who could swim should first jump overboard and get to land, and that the rest should follow, some on planks, 44 and others in various things from the ship. In this way they all got safely to land.

*Paul and the  
Viper* Our lives having been thus preserved, we 1 28 discovered that the island was called Malta.

The natives showed us remarkable kindness, 2 for they lit a fire and made us all welcome because of the pelting rain and the cold. Now, when Paul had gathered 3 a bundle of sticks and had thrown them on the fire, a viper, driven by the heat, came out and fastened itself on his hand. When the natives saw the creature hanging from his hand, 4 they said to one another,

'Beyond doubt this man is a murderer, for, though saved from the sea, Justice has not permitted him to live.'

He, however, shook the reptile off into the fire, and was 5 unhurt. They expected him soon to swell with inflammation or suddenly fall down dead; but, after waiting a long time and seeing no harm come to him, they changed their minds and said that he was a god.

*The Father  
of Publius  
cured* Now in the same part of the island there 7 were lands belonging to the Governor, whose name was Publius. He welcomed us to his house, and for three days generously made

us his guests. It happened, however, that his father was 8 lying ill of dysentery and attacks of fever; so Paul went to see him, and, after praying, laid his hands on him and cured him. After this, all the other sick people in the island 9 came and were cured. They also loaded us with honours, 10 and when at last we sailed they put supplies on board for us.

*Syracuse,  
Rhegium,  
Puteoli,  
Rome* Three months passed before we set sail in 11 an Alexandrian vessel, called the 'Twin Brothers,' which had wintered at the island. At Syracuse we put in and stayed for three 12

days.' From there we worked round and reached Rhegium; 13  
and a day later, a south wind sprang up which brought us  
the next day to Puteoli. Here we found brethren, who 14  
urged us to remain with them for a week; and so we reached  
Rome. Meanwhile the brethren there, hearing of our move- 15  
ments, came as far as Appii Forum and Tres Tabernae to  
meet us; and when Paul saw them he thanked God and  
took courage. Upon our arrival in Rome, Paul received 16  
permission to live by himself, guarded by a soldier.

*Paul in Rome*

*An Interview* After three days he invited the leading 17  
*with the* men among the Jews to meet him; and, when  
*Jews* they were come together, he said to them,

'Although, brethren, I had done nothing prejudicial to  
our people or contrary to the customs of our forefathers, I  
was handed over as a prisoner, from Jerusalem into the 18  
power of the Romans; who, after they had sharply ques-  
tioned me, were willing to set me at liberty, because they  
found no offence in me for which I deserve to die. But 19  
owing to the opposition of the Jews I was compelled to  
appeal to Caesar; not, however, that I had any charge to  
bring against my nation. For these reasons, then, I have 20  
invited you here, that I might see you and speak to you;  
for it is for the hope of Israel that I wear this chain.'

'For our part,' they replied, 'we have not received any 21  
letters from Judaea about you, nor have any of our country-  
men come here and reported or stated anything to your dis-  
advantage. But we should be glad to hear from you what 22  
it is that you believe; for as for this sect all we know is  
that it is everywhere spoken against.'

*Paul begins* So they arranged a day with him and came 23  
*to preach* to him to his lodgings in considerable numbers.  
*in Rome* And then he solemnly explained to them the  
Kingdom of God, endeavouring from morn-  
ing till evening to convince them about Jesus, both from  
the Law of Moses and from the Prophets. Some were 24  
convinced; others refused to believe. Unable to agree 25  
among themselves, they at last left him, but not before  
Paul had spoken a parting word to them, saying,

'Right well did the Holy Spirit say to your fathers through  
the Prophet Isaiah:

"GO TO THIS PEOPLE AND TELL THEM, 26,  
YOU WILL HEAR AND HEAR, AND BY NO MEANS UNDER-  
STAND;

AND WILL LOOK AND LOOK, AND BY NO MEANS SEE.

FOR THIS PEOPLE'S MIND HAS GROWN CALLOUS,

27

THEIR HEARING HAS BECOME DULL,

AND THEIR EYES THEY HAVE CLOSED;

LEST THEY SHOULD SEE WITH THEIR EYES,

OR HEAR WITH THEIR EARS,

OR UNDERSTAND WITH THEIR MINDS,

AND TURN BACK,

THAT I MIGHT CURE THEM" (Isa. vi. 9, 10).

'Be assured, therefore, that this salvation—God's salvation—has been sent to the Gentiles: they, at any rate, will give heed.'

*The two  
Years that  
followed* After this Paul lived for fully two years in 30  
private hired rooms, receiving all who came  
to see him. He preached the Kingdom of 31  
God and the gospel of the Lord Jesus Christ  
without let or hindrance.

## THE EPISTLE OF PAUL TO THE ROMANS,

### Introduction

*Paul's Message and Apostleship* PAUL, A SERVANT OF JESUS CHRIST, CALLED 1 1  
to be an Apostle, set apart to proclaim God's 2  
gospel, which He promised through His 2  
Prophets in Holy Writ concerning His Son, 3  
who, by human descent, belonged to the family of David,  
but by His Spirit of holiness was miraculously marked out 4  
as Son of God by resurrection of the dead, Jesus Christ  
our Lord, through whom I have received grace and a com- 5  
mission for His Name's sake to win men to the obedience  
that springs from faith among all the Gentiles, among 6  
whom you too are called to belong to Jesus Christ; to all 7  
of you in Rome who are loved by God, and called to be  
saints: grace to you and peace from God our Father and  
the Lord Jesus Christ.

*The Christians in Rome and Paul* First of all I thank my God through Jesus 8  
Christ for you all, because the report of your  
faith is spreading through the whole world.  
I call God to witness—to whom I render priestly 9  
and spiritual service by preaching the gospel of His Son  
—how constantly I make mention of you in my prayers,  
ever asking that now at length, if such be His will, the 10  
way may by some means be made clear for me to come  
to you. For I am longing to see you in order to impart 11  
to you some spiritual help, so that you may be strengthened;  
in other words, that while I am among you, you and I may 12  
be mutually encouraged by one another's faith. And I 13  
desire you to know, brethren, that I have many a time intended  
to come to you—though until now I have been prevented  
—in order that I might gather some fruit from my labours,  
among you, as well as among the other Gentiles. To Greek 14  
and non-Greek, to wise and foolish alike, I have a duty to  
perform: so for my part I am eager to preach the gospel 15  
to you in Rome also.



*The main Subject of the Letter**Salvation  
through  
Faith*

For I am not ashamed of the gospel. It 16  
is God's power working for salvation for  
every one who believes, Jew first, and then  
Greek. For in the gospel a righteousness 17  
which comes from God is revealed, alike depending on faith  
and leading to faith; as the Scripture has it,

'THE RIGHTEOUS MAN SHALL LIVE BY FAITH' (Hab. ii. 4).

*God's Anger  
against Sin*

For God's anger is revealed from heaven 18  
against all the impiety and the wickedness of  
men who through their wickedness suppress  
the truth; because what may be known of God is plain to 19  
their minds; for God has made it plain to them. From 20  
the very creation of the world, His invisible perfections—  
namely, His eternal power and divine nature—have been  
perceptible and clearly visible from His works, so that  
they are without excuse. For though they knew God they 21  
have not glorified Him as God, nor rendered Him thanks,  
but have become absorbed in useless discussions, and their  
senseless minds darkened. While boasting of their wisdom 23  
they are fools; and they have exchanged the glory of the  
immortal God for images of mortal man, or of birds, beasts,  
or reptiles.

*The  
notorious  
Wickedness  
of the  
Gentiles*

For this reason, through the lust of their 24  
hearts, God has given them up to impurity  
to dishonour themselves, since they have 25  
exchanged God's truth for what is false, and  
have offered worship and service to the creature  
rather than to the Creator ever blessed! Amen.

This is why God has given them up to vile passions. Not 26  
only have their women exchanged their natural functions  
for unnatural ones, but the men also, in the same way, 27  
neglecting sexual intercourse with women, have burned  
fiercely in their lust for one another, men practising shameful  
vice with men, and receiving in themselves the fitting retri-  
bution for their misconduct.

And just as they did not think fit to retain knowledge of 28  
God, so God left them with the minds of reprobates to  
do unseemly things; with hearts filled with all sorts of dis- 29  
honesty, mischief, greed, and malice; full of envy and  
bloodthirstiness, quarrelsome, crafty, spiteful, secret back- 30  
biters, open slanderers; hateful to God, insolent, haughty,  
ostentatious; inventors of mischief, disobedient to parents,  
destitute of sense, faithless, without affection, and without 31

city. In short, though knowing well the sentence which 32  
God pronounces against such deeds as deserving death,  
they not only do them, but applaud others who practise  
them.

*All Mankind* You are therefore without excuse, whoever 1 2  
*without* you are who pass judgement upon others. In  
*exception* passing judgement on your neighbour you  
*are Sinners* condemn yourself; for you who pass judge-  
ment commit the same misdeeds; and we know that God's 2  
judgement falls rightly upon those who commit such sins.  
And you who judge those who commit such sins and yet 3  
do the same yourself—do you imagine that you yourself  
will escape God's judgement? Or is it that you think lightly 4  
of the wealth of His goodness, forbearance, and patience,  
unaware that the goodness of God is drawing you to repent-  
ance?

*Judgement* In the stubbornness of your impenitent 5  
*awaits both* heart you are treasuring up for yourself wrath  
*Jew and* on the day of Wrath when God's righteous  
*Gentile* judgement will stand revealed. To each 6  
MAN HE WILL MAKE AN AWARD ACCORDING TO HIS DEEDS  
(Ps. lxii. 12; Prov. xxiv. 12); to those who, by lives of per- 7  
sistent right-doing, strive for glory, honour, and immor-  
tality, eternal life; while on the self-willed who yield 8  
not to the truth but yield to iniquity there will fall  
wrath and affliction and anguish upon every human 9  
soul who does wrong—upon the Jew first, and then  
upon the Greek; but glory, honour, and peace for every 10  
one who does what is good—the Jew first and then the  
Greek. For God pays no attention to this world's dis- 11  
tinctions.

*The Im-* All who sin outside the Law will also perish 12  
*partiality of* outside the Law, and all who sin while subject  
*Retribution* to the Law will be judged by the Law. For 13  
it is not those who hear the Law read who are  
righteous in the sight of God, but it is those who obey the  
Law who will be pronounced righteous. When Gentiles 14  
who have no Law obey by instinct the commands of the  
Law, they, without having a Law, are a Law to themselves;  
since they exhibit engraved on their hearts the action of 15  
the Law, while their conscience at the same time bears  
witness to the Law, and their moral judgements alternately  
accuse or perhaps defend them—on the day when, accord- 16  
ing to the gospel I preach, God will judge the secrets of  
men's lives by Jesus Christ.

*The Jews expostulated with for Disobedience* Suppose you claim the name of Jew, find, 17  
rest in the Law, pride yourself in God, know 18  
the Will, are instructed by the Law to appreciate distinctions, and have persuaded your- 19  
self that you are a guide to the blind, a light to those in darkness, a school-master for the foolish, a teacher of 20  
novices, because in the Law you possess the actual form of knowledge and of truth; you then who teach your fellow- 21  
man, do you refuse to teach yourself? You who cry out against stealing, do you steal? You who forbid adultery, 22  
do you commit adultery? You who loathe idols, do you plunder temples? You who pride yourself in the Law, 23  
do you violate the Law and so dishonour God? Why, THE 24  
NAME OF GOD IS BLASPHEMED AMONG THE GENTILES BECAUSE OF YOU, as Holy Writ declares (Isa. lii. 5).

*What makes a Man a true Israelite* Circumcision does indeed profit, if you obey 25  
the Law; but if you are a Law-breaker your circumcision counts for nothing. In the same 26  
way if an uncircumcised man observes the requirements of the Law, shall not his uncircumcision be reckoned circumcision, and if he in his natural state of 27  
uncircumcision carries out the Law, shall he not judge you who, for all your written Law and circumcision, are yet a Law-breaker? For the true Jew is not the man 28  
who is outwardly a Jew, and true circumcision is not that which is outward and bodily. But the true Jew is one inwardly, and true circumcision is heart-circumcision—not 29  
literal, but spiritual. Such a man receives praise not from men, but from God.

*Paul replies to Objections* What special privilege, then, has a Jew? 1 3  
Or what is the benefit of circumcision? Great in every way. First, the fact that the Jews 2  
were entrusted with God's oracles. What if 3  
some Jews have proved unfaithful? Shall their faithlessness nullify God's faithfulness? God forbid! Let God be true, 4  
though every man be false. As it stands written,

'THAT THOU MAYEST PROVE RIGHT IN THY CONTENTIONS, AND SUCCEED IN THY CAUSE' (Ps. li. 4).

But if our wickedness sets God's righteousness in a 5  
clearer light, what shall we say? Is God unrighteous—I use a human analogy—when He inflicts punishment? God forbid! For then how shall He judge all mankind? 6  
'But,' say you, 'if my falsehood has brought out God's 7  
truthfulness, redounding to His glory, why am I still judged as a sinner? Why may I not say—"Let us do evil that 8

good, may come!" Some people wickedly assert that we do say that. The condemnation of such people is just.

*Scripture* What then? Have we Jews any advantage? 9  
*proves the* Not in the least; for we have already charged  
*Guilt of* all Jews and Gentiles alike with being in  
*all Men* thralldom to sin. Thus it stands written, 10

'THERE IS NOT A SINGLE RIGHTEOUS MAN:  
 THERE IS NOT ONE INTELLIGENT, NOT ONE A SEEKER 11  
 AFTER GOD.

ALL HAVE TURNED ASIDE; 12

THEY HAVE ALIKE BECOME WORTHLESS:

THERE IS NO ONE WHO DOES GOOD—NO, NOT ONE' 13  
 (Ps. xiv. 1-3).

'THEIR THROAT IS AN OPENED GRAVE; 13  
 WITH THEIR TONGUE THEY HAVE TALKED DECEITFULLY'  
 (Ps. v. 9).

'THE VENOM OF VIPERS LIES BEHIND THEIR LIPS' (Ps. cxl. 3).

'THEIR MOUTH IS FULL OF CURSING AND BITTERNESS' 14  
 (Ps. x. 7).

'THEIR FEET MOVE SWIFTLY TO SHED BLOOD. 15

RUIN AND MISERY MARK THEIR PATH; 16

AND THE WAY TO PEACE THEY KNOW NOT' (Isa. lix. 7, 8). 17

'THERE IS NO FEAR OF GOD BEFORE THEIR EYES' 18  
 (Ps. xxxvi. 1).

*The Jews* But we know that all that the Law says 19  
*are included* is addressed to those who are living subject  
*in the* to the Law, in order that every mouth may  
*Indictment* be silenced, and that the whole world may  
 await sentence from God. For no man living will be de- 20  
 clared righteous before Him on the ground of obedience  
 to Law. Law simply brings a knowledge of sin.

*Forgiveness* But now a righteousness of God has been 21  
*through* brought to light apart from any Law, both  
*Faith in* Law and Prophets bearing witness to it—a 22  
*Christ* righteousness of God conditional on faith in  
 Jesus Christ for all who believe. No distinction is made; 23  
 for all alike have sinned, and consciously fall short of the 24  
 glory of God, but are acquitted freely by His grace through 25  
 the ransom given in Christ Jesus, whom God put forward 26  
 as a propitiation available to faith in virtue of His blood.  
 It was to demonstrate God's justice, in view of the condon-  
 ing by His forbearance of sins, previously committed—  
 that is, to demonstrate His justice at the present time, that  
 He may be shown to be just Himself, and the justifier of the  
 man who believes in Jesus.



*Human  
Pride is  
excluded*

Where then is there room for boasting? 27  
It is shut out. On what principle? On that  
of merit? No, but on the principle of faith.  
For we deem that a man is accounted righteous 28

by faith, apart from fulfilment of the Law.

*The one  
God saves  
all alike  
through  
Faith*

Is God simply the God of Jews? Is He 29  
not of Gentiles also? Yes, He is the God  
of Gentiles also, if indeed it is one and the 30  
same God who will acquit the circumcised  
on the ground of faith, and the uncircumcised  
through the same faith. Do we then by means of this 31  
faith abolish the Law? God forbid! We confirm the  
Law.

*Abraham's  
Acceptance  
with God*

What then shall we say of Abraham, our 1 4  
natural forefather? For if he was held to be 2  
righteous on the ground of his actions, he  
has something to boast of; yes, but not in  
the presence of God. For what says the Scripture? 3  
'ABRAHAM BELIEVED GOD, AND THIS WAS CREDITED TO  
HIM AS RIGHTEOUSNESS' (Gen. xv. 6). But in the case of 4  
a man who works, pay is not reckoned as a favour but  
as something due; whereas in the case of a man who in 5  
place of working believes in Him who acquits the ungodly,  
his faith is credited to him as righteousness. In this way 6  
David also tells of the blessedness of the man whom God  
credits with righteousness apart from his actions.

'BLESSED,' he says, 'ARE THOSE WHOSE INIQUITIES ARE 7  
FORGIVEN, AND WHOSE SINS ARE COVERED.

BLESSED IS THE MAN OF WHOSE SIN THE LORD WILL NOT 8  
TAKE ACCOUNT' (Ps. xxxii. 1, 2).

*Not  
dependent on  
Circumcision*

Is this declaration of blessedness, then, 9  
for the circumcised, or for the uncircumcised  
as well? For ABRAHAM'S FAITH—so we  
affirm—WAS CREDITED TO HIM AS RIGHTEOUS-  
NESS (Gen. xv. 6). In what circumstances, then? Was it 10  
after he had been circumcised, or before? Before, not  
after. And he received circumcision as a sign, a seal attest- 11  
ing the righteousness which was his by faith while still  
uncircumcised, that he might be the father of all those  
who believe even though uncircumcised—in order that 12  
this righteousness might be credited to them; and also  
the father of the circumcised, namely, of those who not  
merely are circumcised, but also walk in the steps of the  
faith which our father Abraham had while he was as yet  
uncircumcised. Again, the promise that he should inherit 13

*Not dependent on the Law of Moses,* the world did not come to Abraham or his posterity through Law, but through righteousness depending on faith. For if it is those 14 who rely on Law who are heirs, then faith is useless and the promise counts for nothing. For the 15 effect of the Law is wrath; but where no Law exists, there can be no transgression. All depends on faith for this 16 reason—that righteousness may be by grace, so that the promise should be made sure to all his posterity; not merely to those who rely on the Law, but also to those who rely on a faith like Abraham's. For in the sight of God in whom he believed, who gives life to the dead and speaks of things non-existent as though existing, Abraham is the father of all of us. As it is written, 17

'I HAVE MADE YOU FATHER OF MANY NATIONS'

(Gen. xvii. 5).

*Abraham the Father of all who have Faith* He believed, hoping against hope, so that 18 he might become the father of many nations, in accordance with the words 'SO NUMEROUS SHALL YOUR POSTERITY BE' (Gen. xv. 5). And 19 without growing weak in faith, he could note his own vital powers now decayed—for he was about a hundred years old—and Sarah's barrenness. Nor did he in unbelief 20 stagger at God's promise, but had intense faith, giving glory to God, and being absolutely certain that whatever 21 He has promised He can also carry out. For this reason 22 also his faith WAS CREDITED TO HIM AS RIGHTEOUSNESS (Gen. xv. 6).

*Acceptance with God is still due to Faith* Nor was the fact of its being credited to 23 him recorded for his sake only, but for our 24 sakes too. Faith is going to be credited to us, who believe in Him who raised Jesus, our Lord, from the dead, who was delivered up because 25 of our offences, and was raised to life for our acquittal.

*The happy Results which follow* Acquitted then as the result of faith, let 1 5 us enjoy peace with God through our Lord Jesus Christ, through whom we have been 2 brought by our faith into the position of favour in which we stand, and we exult in hope of seeing God's glory. And not only so: we also exult in our afflictions, knowing as we do that affliction produces endurance; 3 endurance, ripeness of character; and ripeness of character, 4 hope; and that this hope never disappoints, because God's 5 love for us floods our hearts through the Holy Spirit who has been given to us.

*The Love* For already, while we were still helpless, 6  
*manifested in* Christ at the fitting time died for the ungodly.  
*Christ's Death* Why, it is scarcely conceivable that any one 7  
 would die for a just man, although for a good  
 man perhaps some one might have the courage even to  
 die. But God gives proof of His love to us in Christ's dying 8  
 for us while we were still sinners.

*Union with* Much more, then, now that we have been 9  
*the now* acquitted by His blood, shall we be delivered  
*Living Christ* from God's anger through Him. For if 10  
 while we were hostile we were reconciled  
 to Him through the death of His Son, the more certainly,  
 after being reconciled, shall we obtain salvation through  
 Christ's life. And not only so, but we also exult in God 11  
 through our Lord Jesus Christ, through whom we have  
 now obtained our reconciliation.

*Through* Therefore as through one man sin entered 12  
*Adam Death* into the world, and through sin, death, and  
*has come to all* so death passed to all mankind, in that all  
 sinned—(For prior to the Law sin was already 13  
 in the world; only sin is not entered in the account when  
 no Law exists. Yet death reigned from Adam to Moses, 14  
 even over those who had not sinned in the manner of  
 Adam's transgression. In Adam we have a type of him  
 who was to come.

*Through* But it is not the same with the transgres- 15  
*Christ* sion as with God's free gift.) For if through  
*Redemption* the transgression of one single man the mass  
*has come to all* of mankind have died, all the more has God's  
 grace, and the gift made through the grace  
 of the one man Jesus Christ, been abundant for the mass of  
 mankind. And the gift is not comparable with the results 16  
 of one man's sinning; for the judgement upon that one  
 man's sin led to condemnation, whereas the free gift after  
 many transgressions leads to acquittal. For if, through 17  
 the transgression of one, death entered on his reign by  
 means of one man, all the more shall those who receive  
 God's overflowing grace and gift of righteousness reign  
 in life through the One—Jesus Christ.

Well then just as the result of a single transgression is 18  
 condemnation for all mankind, so also the result of a single  
 deed of righteousness is a life-giving acquittal for all man-  
 kind. For as through the disobedience of one individual 19  
 the mass of mankind were made sinners, so also through  
 the obedience of One the mass of mankind will be made

righteous. Law crept in later on, so that transgression 20  
might increase. But where sin increased, all the more was  
grace abundant; in order that as sin has reigned and brought 21  
death, so grace, too, may reign by means of righteousness  
leading to eternal life through Jesus Christ our Lord.

*A new Life and Character result from  
Acceptance with God*

*Real Union* What shall we say then? Are we to persist 1 6  
*with Christ* in sinning in order that God's grace may  
*kills Sin* be the greater? God forbid! How can 2  
we who have died to sin, live in it any longer?

Or do you not know that all of us who were baptized into 3  
Christ Jesus were baptized into His death? Well, then, 4  
by our baptism we were buried with Him in death, in order  
that, just as Christ was raised from the dead by the Father's  
glorious power, we also should live an entirely new life.  
For if we have become one with Him by sharing in His 5  
death, we shall also be one with Him by sharing in His  
resurrection. This we know—that our old self was nailed 6  
to the cross with Him, in order that our sinful nature might  
be neutralized, so that we should no longer be the slaves  
of sin; for he who has died is absolved from his sin. 7

But if we have died with Christ, we believe that we shall 8  
also live with Him; because we know that Christ, once 9  
raised from the dead, is no longer liable to die. Death has  
no longer any power over Him. For the death that He died, 10  
He died once for all to sin; but the life that He lives, He  
lives to God. So too do you regard yourselves as dead 11  
to sin, but as alive in Christ Jesus to God.

Let not sin then reign in your mortal bodies, causing 12  
you to be subject to their passions; and no longer offer 13  
your faculties as instruments of wickedness for sin to use.  
But rather offer yourselves to God as living men risen from  
the dead, and your faculties to God as instruments of  
righteousness. For sin shall not be lord over you, since 14  
you are subjects, not of Law, but of grace.

*Christians* Are we therefore to sin because we are 15  
*are pledged* no longer under the authority of Law, but  
*to live* under grace? God forbid! Do you not 16  
*Christlike* know that you are the servants of the man  
*Lives* at whose disposal you put yourselves, to  
obey him—it may be servants of sin, which leads to death,  
or of duty, which leads to righteousness? But thanks be 17  
to God that though you were once in thralldom to sin, you



have now yielded a hearty obedience to that kind of teaching to which you were committed. You were set free from the tyranny of sin, and became the servants of righteousness—the infirmity of your natures leads me to employ these familiar metaphors—but just as you once put your faculties at the service of impurity and of ever-increasing disregard of Law, so you must now put them at the service of righteousness, with holiness as your goal. For when you were the servants of sin, you were independent of righteousness. Well, what benefit did you get then from conduct which you now regard with shame? Why, such things finally issue in death. But now, emancipated from sin, you have your reward in holiness, and eternal life as the result. For sin's wages are death; but God's free gift is eternal life in Christ Jesus our Lord.

*Christ frees us from mere outward Rules*

*Death frees  
us from Law*

Brethren, do you not know—for I am speaking to people acquainted with law—that it is during our lifetime that we are subject to the Law? A wife, for instance, while her husband is living is bound to him by law; but if her husband dies, she is released from the law regarding the husband. Consequently, if during her husband's life she unites herself to another man, she will get the name of an adulteress; but if her husband is dead she is free from that law, so that though she marries again, she is not an adulteress.

*Union with  
Christ frees  
us from Law*

So, my brethren, you also became dead to the Law through the body of Christ, that you might belong to Another, namely to Him who rose from the dead that we might yield fruit to God. For while we obeyed our lower natures, sinful passions—evoked by the Law—were always at work in the organs of our bodies, to fructify and result in death. But we are released by death from the Law by which we were restrained, so that we render a service which is new and spiritual, not old and ceremonial.

*The Law a  
good and  
holy Thing*

What follows? Is the Law itself a sinful thing? God forbid! On the contrary, except through the Law I should have known nothing of sin as sin. For instance, I should not have known what covetousness is, if the Law did not say 'THOU SHALT NOT COVET' (Exod. xx. 17; Deut. v. 21). Sin took advantage of this, and by means of the commandment roused within me every kind of coveting; for apart

from Law sin would be dead. Once I was living apart 9  
 from Law, but when the commandment came, sin sprang  
 into life, and I died. The commandment designed to bring 10  
 me life, brought me death. For sin seized the advantage, and 11  
 by means of the commandment beguiled me, and also put me  
 to death. So that the Law was holy, and the commandment 12  
 holy, just, and good. Did then this good thing become death 13  
 to me? God forbid! But sin did; so that it might be seen in  
 its true light as sin: it utilized what was good to bring about  
 my death, that by means of the commandment the unspeak-  
 able sinfulness of sin might be plainly shown.

*Man's higher* We know, indeed, that the Law is spiritual; 14  
*and lower* but I am unspiritual, sold to sin. For I do not 15  
*Natures* recognise what I am doing. I do not act as  
 I would, but I do what I loathe. But if I 16  
 do what I do not desire, I admit the excellence of the Law;  
 and now it is no longer I that do it, but the sin which has 17  
 its home within me. For I know that in me, that is, in my 18  
 lower self, nothing good has its home; for the wish to do  
 right is there, but not the power. What I do is not the 19  
 good deed I desire, but the evil deed I do not desire. But 20  
 if I do what I do not desire, it is no longer I who do it, but  
 sin which has its home within me.

I find therefore this rule, that when I desire to do what 21  
 is right, evil is there with me. In my inmost self all my 22  
 sympathy is with the Law of God; but I discover in my 23  
 faculties a different law, at war with the law of my under-  
 standing, and leading me captive to the law which is in  
 my faculties—the law of sin.

*Not the* Unhappy man that I am! who will rescue 24  
*Law, but* me from this body of death? God! to whom 25  
*Christ gives* be thanks through Jesus Christ our Lord! So  
*Deliverance* then I myself serve with my understanding the  
 Law of God, but with my lower nature the law of sin.

#### *Christ frees us from Sin and Death*

*Forgiveness* There is therefore now no condemnation 1 8  
*and spiritual* for those who are in Christ Jesus; for the 2  
*Power* Spirit's law—life in Christ Jesus—has set me  
 free from the law of sin and death. For 3  
 what was impossible to the Law—thwarted as it was by  
 human frailty—God effected. Sending His own Son in  
 the form of sinful humanity to deal with sin, God pro-  
 nounced sentence upon sin in human nature; in order 4  
 that in our case the requirements of the Law might be fully

met. For our lives are ruled not by our lower, but by our spiritual natures.

*Our sinful* If men comply with their lower nature, 5  
*Natures bear* their thoughts are shaped by the lower nature;  
*deadly Fruit* if with their spiritual nature, by the spiritual.

Thoughts shaped by the lower nature mean 6  
 death; thoughts shaped by the spiritual mean life and  
 peace. For thoughts shaped by the lower nature mean 7  
 a state of enmity to God. They do not submit to God's  
 Law, and indeed cannot. Those who obey the lower nature 8  
 cannot please God.

*God gives* You, however, are not absorbed in such 9  
*us His own* things, but in things spiritual, if the Spirit  
*Spirit of Life* of God is dwelling in you; whereas if any  
 man has not the Spirit of Christ, he does  
 not belong to Him. But if Christ is in you, though your 10  
 body is dead because of sin, yet your spirit has life because  
 of righteousness. And if the Spirit of Him who raised up 11  
 Jesus from the dead is dwelling in you, He who raised up  
 Christ from the dead will give life also to your mortal bodies  
 through His Spirit dwelling in you.

*A holy Life* Therefore, brethren, it is not to our lower 12  
*is now* nature that we are under obligation, to live  
*possible* by its rule. If you so live you are on your 13  
 way to death; but if, by the power of the spirit,  
 you put your merely bodily habits to death, you will live.

*Through the* For all who are led by God's Spirit are 14  
*Spirit we are* God's sons. You did not receive the spirit  
*Sons of God* of slavery again, inspiring terror; but you did  
 receive the spirit of adopted sons—in which  
 spirit we cry 'Abba! Father!' The Spirit Himself bears 16  
 witness with our own spirits that we are children of God;  
 and if children, then heirs too—heirs of God and co-heirs 17  
 with Christ; if indeed we share Christ's sufferings, in order  
 to share also His glory.

*All Creation* Why, the sufferings of the present I deem 18  
*to be per-* not worth considering compared with the  
*fect and* glory soon to be disclosed to us. All creation 19  
*glorified* is yearning, longing to see the manifestation  
 of the sons of God. For the Creation was made subject 20  
 to futility not of its own choice, but by the will of Him  
 who so subjected it; yet with the hope that at last the Creation 21  
 itself would be set free from the thralldom of decay to enjoy  
 the liberty that comes with the glory of the children of  
 God.

*Man's whole Nature will be glorified* For we know that the whole of Creation is 22  
 moaning in the pangs of childbirth until this  
 hour. And more than that, we ourselves, 23  
 though we possess the Spirit as a foretaste  
 of bliss, yet, we ourselves inwardly moan as we wait for  
 full sonship in the redemption of our bodies. It is by hope 24  
 that we have been saved. But an object of hope is such  
 no longer when it is seen: for why should a man hope for  
 what he already sees? But if we hope for something we 25  
 do not see, then we patiently wait for it. In the same way 26  
 the Spirit also helps us in our weakness; for we know not  
*The Help of the Holy Spirit in Prayer* how to pray as we ought. But the Spirit  
 Himself pleads for us in yearnings that can  
 find no words, and the Searcher of hearts 27  
 knows what the Spirit's meaning is, because  
 His intercessions for the saints are in harmony with God's will.

*Confidence in the fulfilment of God's purpose respecting His Saints* Now we know that all things are working 28  
 together for good to those who love God,  
 who are called according to the Divine pur-  
 pose. Those whom He has foreknown He 29  
 has also predestined to share the likeness  
 of His Son, that He might be the Eldest in  
 a vast family of brothers; and those whom He has pre- 30  
 destined He has also called; and those whom He has called  
 He has also acquitted; and those whom He has acquitted  
 He has also glorified.

*God's marvellous Love* What then shall we say to this? If God 31  
 is for us, who can be against us? He who  
 did not withhold even His own Son, but 32  
 gave Him up for all of us, will He not also  
 with Him freely give us all things? Who shall impeach 33  
 those whom God has chosen? Will God, who acquits  
 them? Who is there to condemn them? Will Christ Jesus, 34  
 who died, or rather who rose to life again, who is also at the  
 right hand of God, who moreover is interceding for us?  
 Who shall separate us from Christ's love? Shall affliction 35  
 or distress, persecution or hunger, nakedness or danger or  
 the sword? As it is written, 36

FOR THY SAKE WE ARE BEING KILLED ALL DAY LONG.  
 WE ARE COUNTED AS SHEEP FOR SLAUGHTER

(Ps. xliv. 22).

Yet in all these things we are more than conquerors through 37  
 Him who has loved us. For I am convinced that neither 38  
 death nor life, nor angels nor sovereignties, nor things present  
 nor things future, nor powers nor height nor depth, nor any 39



other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

*The Unbelief of the Jews*

*Paul's Grief* I am telling you the truth as a Christian—it 1 9  
*at the* is no falsehood, for my inspired conscience  
*Rejection* bears me out—when I declare that I have deep 2  
*of the Jews* grief and unceasing anguish of heart. For I 3  
 could pray to be myself accursed from Christ for the sake of  
 my brethren, my natural kinsfolk, who are Israelites; to 4  
 whom belong adoption by God, His glorious Presence, the  
 Covenants, the giving of the Law, the Temple service, and  
 the Promises. To them the Patriarchs belong, and from them 5  
 in respect of His human lineage came the Christ, who is  
 exalted above all, God blessed throughout the ages. Amen.

*The* Not, however, that God's word has failed; 6  
*Promises of* for not all who have sprung from Israel count  
*God had* as Israel, nor because they spring from Abra- 7  
*Limitations* ham are they all his. No! 'THROUGH ISAAC  
 SHALL YOUR POSTERITY BE RECKONED' (Gen. xxi. 12). In 8  
 other words, it is not the children by natural descent who  
 are God's children, but the children made such by the promise  
 are regarded as Abraham's posterity. For the words of the 9  
 promise were, 'ABOUT THIS SEASON I WILL COME, AND SARAH  
 SHALL HAVE A SON' (Gen. xviii. 10). Nor is that all: there is 10  
 Rebecca too. When she was with child by her husband, our  
 father Isaac, even then, though they were not then born and 11  
 had not done anything either good or evil, yet in order that  
 God's electing purpose might stand, based not on their  
 actions but on His calling them, she was told, 'THE ELDER 12  
 WILL BE SERVANT TO THE YOUNGER' (Gen. xxv. 23). This 13  
 agrees with another passage, 'JACOB I HAVE LOVED, BUT  
 ESAU I HAVE HATED' (Mal. i. 2, 3).

*God's* What then are we to say? That there is 14  
*Freedom* injustice in God? God forbid! His words to 15  
*of Action* Moses are, 'I WILL BE MERCIFUL TO WHOM I  
*defended* WILL, AND SHOW COMPASSION ON WHOM I WILL'  
 (Exod. xxxiii. 19).

From this we learn that it is not a matter of man's will or 16  
 endeavour, but of God's mercy. For the Scripture says to 17  
 Pharaoh,

'IT IS FOR THIS VERY PURPOSE THAT I HAVE LIFTED YOU SO  
 HIGH—THAT I MAY MAKE MANIFEST IN YOU MY POWER, AND  
 THAT MY NAME MAY BE PROCLAIMED FAR AND WIDE IN ALL  
 THE EARTH' (Exod. ix. 16).

This means that He has mercy on whom He will, and 18  
hardens whom He will.

*The Potter and the Clay* 'Why then does God still find fault?' you 19  
will ask; 'for who is resisting His will?'  
Nay, but who are you, a mere man, to cavil 20  
against God?

SHALL THE THING MOULDED SAY TO HIM WHO MOULDED  
IT, 'WHY HAVE YOU MADE ME THUS?' (Isa. xxix. 16). Or has 21  
not the potter rightful power over the clay, to make out of  
the same lump one vessel for a noble and another for an  
ignoble use? And what if God, while having the will to make 22  
manifest His anger and to show His power, has yet borne with  
great patience with the vessels of His anger who stand ready  
for destruction, in order to make known the wealth of His 23  
glory towards the vessels of His mercy whom He has prepared  
beforehand for glory, even towards us whom He has called 24  
not only from the Jews but also from the Gentiles?

So also in Hosea He says, 25

*Old Testament Predictions on the Subject* 'I WILL CALL THAT NATION MY PEOPLE  
WHICH WAS NOT MY PEOPLE,  
AND HER BELOVED WHO WAS NOT BELOVED.  
AND IN THE PLACE WHERE IT WAS SAID TO 26  
THEM, "YOU ARE NOT MY PEOPLE,"

THERE SHALL THEY BE CALLED SONS OF THE LIVING GOD'  
(Hos. ii. 23).

And Isaiah cries concerning Israel, 27

'THOUGH THE NUMBER OF THE SONS OF ISRAEL BE LIKE THE  
SANDS OF THE SEA, ONLY A REMNANT SHALL BE SAVED; FOR 28  
THE LORD WILL HOLD A FINAL AND SUMMARY RECKONING  
UPON THE EARTH' (Isa. x. 22; xxviii. 22).

Even as Isaiah says in an earlier place, 29

'WERE IT NOT THAT THE LORD, THE GOD OF HOSTS, HAD  
LEFT US SOME SURVIVORS, WE SHOULD HAVE BEEN AS SODOM,  
AND HAVE BECOME LIKE GOMORRAH' (Isa. i. 9).

*Gentiles find Acceptance.* To what conclusion does this bring us? 30  
Why, that the Gentiles, who were not in pursuit  
*The Jews do not* of righteousness, have grasped it—a righteous-  
ness dependent on faith; while Israel, who was 31  
in pursuit of a Law that could give righteousness, has not  
attained to one. And why? Because it was not a righteous- 32  
ness based on faith, but on their deeds. They stumbled at  
the stone of stumbling, as Scripture says, 33

'SEE, I AM PLACING ON ZION A STONE TO STUMBLE AT, A  
ROCK TO TRIP OVER, YET HE WHOSE FAITH RESTS UPON IT SHALL  
NEVER BE DISAPPOINTED' (Isa. viii. 14; xxviii. 16).

*Israel  
refuses  
Salvation  
through  
Faith*

Brethren, my heart's longing, and my prayer <sup>1</sup> 10  
to God is for my countrymen's salvation. I <sup>2</sup>  
bear witness that they possess an enthusiasm  
for God, but it is an unenlightened one. Ignor- <sup>3</sup>  
ant of the righteousness provided by God and  
seeking to establish their own, they have refused submission  
to God's righteousness. For the consummation of Law is <sup>4</sup>  
Christ, to bring righteousness to every believer.

*The  
Nearness  
of Christ  
and His  
Salvation*

Moses writes that he who performs the <sup>5</sup>  
"righteousness required by the Law shall live  
by that righteousness. But the righteousness <sup>6</sup>  
based on faith speaks thus:  
'Say not in your heart, "Who shall ascend to  
heaven?"—that is, to bring Christ down; 'nor "Who shall <sup>7</sup>  
go down into the abyss?"—that is, to bring Christ up from  
the grave. But what does it say? <sup>8</sup>

'The word is close to you, in your mouth and in your  
heart' (Deut. xxx. 12-14); that is, the word which we are  
publishing about the faith—that if with your mouth you <sup>9</sup>  
confess Jesus as Lord and in your heart believe that God  
raised Him from the dead, you shall be saved. For with the <sup>10</sup>  
heart men believe and obtain righteousness, and with the  
mouth they make confession and obtain salvation.

*The  
Promise  
is for all*

The Scripture says, 'NO ONE WHO BELIEVES <sup>11</sup>  
IN HIM SHALL BE DISAPPOINTED' (Isa. xxviii. 16).  
Jew and Greek are on the same footing; the <sup>12</sup>  
same Lord is Lord over all, rich in blessing to  
all who call upon Him. For 'EVERY ONE WHO CALLS ON <sup>13</sup>  
THE NAME OF THE LORD SHALL BE SAVED' (Joel ii. 32).

*Preaching  
makes  
known the  
Saviour's  
Name*

But how are they to call on One in whom <sup>14</sup>  
they have not believed? How are they to be-  
lieve in One whose voice they have never  
heard? How are they to hear without a  
preacher? And how are men to preach unless <sup>15</sup>  
they are sent? As it is written, 'HOW BEAUTIFUL ARE THE  
FEET OF THOSE WHO BRING GOOD TIDINGS!' (Isa. lli. 7).

*The  
world-wide  
Diffusion of  
the Gospel*

But, some will say, they have not all <sup>16</sup>  
hearkened to the gospel. No, for Isaiah asks,  
'LORD, WHO HAS BELIEVED OUR MESSAGE' <sup>17</sup>  
(Isa. liii. 1)? Faith then comes from a message  
heard, and the message from the lips of Christ. But, I ask, <sup>18</sup>  
have they not heard? Yes, indeed:

'TO THE WHOLE WORLD THEIR VOICE HAS SOUNDED FORTH,  
AND THEIR WORDS TO THE BOUNDS OF THE EARTH'  
(Ps. xix. 4).

But again, did Israel fail to understand? Listen to Moses 19  
first. He says,

'I WILL FIRE YOU WITH JEALOUSY AGAINST A NATION WHICH  
IS NO NATION,

AND WITH FURY AGAINST A NATION DEVOID OF UNDER-  
STANDING' (Deut. xxxii. 21).

And Isaiah, with strange boldness, exclaims,

'I HAVE BEEN FOUND BY THOSE WHO WERE NOT LOOKING  
FOR ME, 20

I HAVE REVEALED MYSELF TO THOSE WHO WERE NOT  
INQUIRING OF ME' (Isa. lxxv. 1).

While as to Israel he says, 21

'ALL DAY LONG I HAVE STRETCHED OUT MY HANDS TO A  
SELF-WILLED AND FAULT-FINDING PEOPLE' (Isa. lxxv. 2).

I ask then, Has God cast off His People? 1 11

*Israel will  
at last be  
saved* God forbid! Why, I myself am an Israelite,  
of the posterity of Abraham and of the tribe of  
Benjamin. God has not cast off His People 2

whom He foreknew. Do you not know what Scripture says  
in the case of Elijah—how he pleads with God against Israel,  
saying, 'LORD, THEY HAVE PUT THY PROPHETS TO DEATH, 3  
AND HAVE OVERTHROWN THINE ALTARS; AND, NOW THAT I  
ALONE REMAIN, THEY ARE SEEKING MY LIFE' (1 Kings xix. 10)?  
But what is the Divine response? 'I HAVE RESERVED FOR MYSELF 4  
7000 MEN WHO HAVE NOT BENT KNEE TO BAAL' (1 Kings xix. 18).  
So also at the present time there has come to be a remnant—a 5  
selection by grace. But if it is by grace, it is no longer on the 6  
basis of men's deeds; else grace were no longer grace.

*Jewish  
Believers  
few as yet* Well, then: what Israel is pursuing it has not 7  
obtained: but the elect have obtained it, and  
the rest have become callous. And so Scripture 8  
says,

'GOD HAS GIVEN THEM A SPIRIT OF STUPOR—EYES TO SEE  
NOTHING AND EARS TO HEAR NOTHING—EVEN UNTIL NOW'  
(Isa. xxix. 10; Deut. xxix. 4).

And David says, 9

'BE THEIR BANQUETS A SNARE AND A TRAP TO THEM,

A STUMBLING-BLOCK AND A RETRIBUTION.

BE THEIR EYES DARKENED THAT THEY SEE NOT, 10

MAKE THEIR BACKS STOOP FOR EVER'

(Ps. lxxix. 22, 23).

I ask next, 11

*A glorious  
Prospect* 'Have they stumbled irretrievably?' God  
forbid! But by their lapse salvation has come  
to the Gentiles in order to arouse their jealousy;



and if their lapse is the enrichment of the world, and their defeat the enrichment of the Gentiles, what an enrichment will follow their reinstatement !

But I speak to you who are Gentiles. Inasmuch then as I am an Apostle to Gentiles, I take pride in my ministry, trying whether I can perhaps rouse my fellow-Jews to jealousy and save some of them. For if their rejection means the reconciliation of the world, what will their reception be but life from the dead ?

Now if the first piece is holy, so also is the whole lump (Num. xv. 19-21) ; and if the root is holy, so also are the branches. And if some of the branches have been pruned away, and you, although a wild olive, have been grafted in among them and have become a sharer in the rich sap of the olive root, beware of glorying over the natural branches. Or if you glory, do not forget that it is not you who uphold the root : the root upholds you.

*The Kindness and Severity of God* 'Branches have been lopped off,' you will say, 'for me to be grafted in.' True ; for their unbelief they were lopped off, and you only stand through your faith. Do not be conceited. Tremble rather—for if God did not spare the natural branches, neither will He spare you. Notice therefore God's kindness and His severity : on those who have fallen His severity comes, but upon you His kindness, provided that you continue responsive to that kindness. Otherwise you will be cut off also. Moreover, if they do not persist in their unbelief, they too will be grafted in. For God is able to graft them in again ; and if you were cut from that which by nature is a wild olive and contrary to nature were grafted into the good olive-tree, how much more readily shall these natural branches be grafted on their own olive-tree ?

*God's Purpose one of Mercy to all alike* There is a secret, 'brethren, of which I do not wish to leave you in ignorance, for fear you should be conceited, namely, that partial blindness has fallen upon Israel until the great mass of the Gentiles has come in ; and so all Israel will be saved, as is declared in Scripture,

'FROM MOUNT ZION A DELIVERER WILL COME :

HE WILL REMOVE ALL UNGODLINESS FROM JACOB ;

AND THIS IS THE COVENANT I WILL GRANT THEM

(Isa. lix. 20, 21) ;

WHEN I HAVE TAKEN AWAY THEIR SINS'

(Isa. xxvii. 9).

In regard to the gospel they are God's enemies for your sakes ; but in regard to God's election they are beloved for

their father's sakes. For never does God repent of His free gifts or of His call. Just as you were formerly disobedient to Him, but now have received mercy when they are disobedient, so they also now have been disobedient when you are receiving mercy; so that they too may now receive mercy. For God has imprisoned all in unbelief, that upon all alike He may have mercy.

Oh the depth of the wealth both of the Wisdom and

*The Knowledge of God! How inscrutable His*

*marvellous judgements, how trackless His foot-steps!*

*Wisdom of 'WHO HAS KNOWN THE MIND OF THE LORD, 34*

*God's OR SHARED HIS COUNSELS?'*

*Methods (Isa. xl. 13, 14).*

'WHO HAS FIRST GIVEN GOD ANYTHING, AND THUS EARNED A RECOMPENSE?' (Job. xxxv. 7; xli. 11).

For all proceeds from Him, and exists by Him and for Him. To Him be the glory for ever! Amen.

### *Practical Exhortations*

*Self-Surrender to the Love of God* I plead with you therefore, brethren, by the compassion of God, to present all your faculties to Him as a living and holy sacrifice acceptable to Him—a spiritual mode of worship. And do not conform to the present age, but be transformed by the entire renewal of your minds, so that you may learn by experience what God's will is, namely, all that is good and acceptable to Him and perfect.

*Union with the one Christ forbids Pride* Through the grace given me I warn every individual among you not to value himself unduly, but to make a sober estimate in accordance with the degree of faith God has allotted to each one. Just as we have in the one body many organs, and these organs have not all the same function; so collectively we form one body in Christ, while individually we serve as organs for one another. But since we have special gifts which differ according to the grace bestowed upon us, if it is prophecy, let it be in exact proportion to our faith; if administration, let our hearts be in our ministry; the teacher's in his teaching; and the pastor's in his exhortation. One who gives should be liberal; one who presides should be zealous; and one who gives help should do it cheerfully.

*Brotherly Love and brotherly Conduct* Let your love be sincere. Regard evil with horror; cling to the right. Let your love of the brethren be true mutual affection; in point of precedence defer to one another. Let not

your zeal slacken. Have your spirits aglow as the Lord's own servants, full of joyful hope, patient under affliction, 12 persistent in prayer. Relieve the necessities of the saints; 13 always practise hospitality. Invoke blessings on your persecutors—blessings, not curses. Rejoice with those who rejoice; 15 weep with those who weep. Have full sympathy with one another. Do not let your thoughts be highflown, but accommodate yourselves to humble ways. Do not be self-opinionated (Prov. iii. 7). 16

Pay back to no man evil for evil. TAKE THOUGHT FOR 17 WHAT IS RIGHT IN EVERY ONE'S ESTEEM (Prov. iii. 4; LXX). If you can, so far as it depends on you, live at peace with all 18 the world. Never take revenge, my friends, but leave it to 19 God's wrath; for it is written, "REVENGE BELONGS TO ME: I WILL REPAY," says the Lord' (Deut. xxxii. 35). On the 20 contrary, IF YOUR ENEMY IS HUNGRY, GIVE HIM FOOD; IF HE IS THIRSTY, GIVE HIM DRINK. FOR BY DOING THIS YOU WILL BE HEAPING BURNING COALS UPON HIS HEAD (Prov. xxv. 21, 22). Do not be overcome by evil, but overcome evil by goodness. 21

*Our Duty in  
Relation to  
the State*

Let every individual be obedient to the ruling 1 13 authorities, for there is no authority not under God's control, and under His control the existing authorities have been constituted. Therefore the man who rebels against such authority is 2 resisting God's appointment; and those who thus resist will incur sentence. Judges and magistrates are no terror to 3 right-doers but to wrong-doers. You desire—do you not?—to have no reason to fear your ruler. Well, do what is right, and he will commend you. He is God's servant for your benefit. But if you do what is wrong, be afraid. He does not 4 wear the sword to no purpose: he is God's servant—an avenger to inflict punishment upon the wrong-doer. We 5 must obey therefore, not only for fear of punishment, but also for conscience' sake.

*The prompt  
Payment of  
all Debts*

This indeed is the reason you pay taxes: 6 tax-gatherers are ministers of God, devoting their energies to this very work. Pay to all men 7 what is due to them: tax to whom tax is due, toll to whom toll, respect to whom respect, and honour to whom honour.

*True Love  
is perfect  
Obedience*

Leave no debt unpaid except the standing 8 debt of mutual love; for he who loves his fellow-man has fulfilled the Law. For the 9 commandments, 'THOU SHALT NOT COMMIT ADULTERY,' 'THOU SHALT DO NO MURDER,' 'THOU SHALT

NOT STEAL,' 'THOU SHALT NOT COVET' (Exod. xx. 13-17; Deut. v. 17-21), and all other commandments, are summed up in this, 'THOU SHALT LOVE THY NEIGHBOUR AS THYSELF' (Lev. xix. 18). Love avoids wronging one's neighbour, and is therefore the fulfilment of the Law. 10

*The Nearness of the Day of Christ* Live thus, realizing the situation, that it is now high time to rouse yourselves from sleep; for our salvation is now nearer than when we first became believers. The night is far advanced: day is about to dawn. Let us therefore lay aside the deeds of darkness, and put on the armour of light. As in the daytime, let us behave becomingly, not indulging in revelry and drunkenness, nor in lust and debauchery, nor in quarrelling and jealousy. But put on as your armour the Lord Jesus Christ, and make no provision for the passions of your lower nature. 11 12 13 14

*Conscientious Differences of Opinion* I now pass to another subject. Welcome among you a man whose faith is weak, but not in order to pass judgement on his doubts. One man's faith allows him to eat anything, while a man of weaker faith eats only vegetables. Let not the eater belittle the abstainer, nor the abstainer censure the eater, for God has accepted him. Who are you to find fault with another man's servant? Whether he stands or falls is his own master's concern. But stand he will; for the Master can give him the power. One man esteems one day more highly than another; another esteems all days alike. Let every one be convinced in his own mind. He who observes the day observes it for the Lord's sake; and he who eats eats for the Lord's sake, for he gives thanks to God; and the abstainer abstains for the Lord's sake, and he also gives thanks to God. 1 14 2 3 4 5 6

*We are all Servants of one Master* For not one of us lives for himself, not one dies for himself. If we live, we live for the Lord: if we die, we die for the Lord, so whether we live or die we are the Lord's. For this was the purpose of Christ's dying and coming to life, to be Lord both of dead and of living. 7 8 9

*Individual Responsibility to God* But you, why do you find fault with your brother? Or you, why do you look down upon your brother? We shall all stand at the bar of God; for it is written, 10 11

"AS I LIVE," says the Lord, "TO ME EVERY KNEE SHALL BOW, AND EVERY TONGUE SHALL GIVE PRAISE TO GOD."

(Isa. xlv. 22)

Therefore every one of us will give account of himself to God. 12



*Hinder* Therefore let us no longer censure one 43  
*no one's* another, but rather do you come to this de-  
*Christian* cision, not to put any obstacle or stumbling-  
*Progress* block in your brother's path. I know and feel 14  
 assured in the Lord Jesus that in itself nothing is 'impure';  
 but if any one regards anything as impure, to him it is so.

*Brotherly* Still, if your brother is pained by the food 15  
*Love limits* you are eating, you are no longer following the  
*Freedom* guidance of love. Do not by your food ruin a  
*of Action* man for whom Christ died. Therefore do not 16  
 let what is a boon to you and others bring reproach. For the 17  
 Kingdom of God does not consist in eating and drinking,  
 but in uprightness, peace, and joy in the Holy Spirit; and 18  
 whoever in this way serves Christ, pleases God and is ap-  
 proved by men.

Therefore let us aim at whatever makes for peace and the 19  
 spiritual upbuilding of one another. Do not for food's sake 20  
 be throwing down God's work. All food is pure; but a man  
 is in the wrong if his food is a stumbling-block to others.  
 The right course is to forgo eating meat or drinking wine or 21  
 doing anything that tends to your brother's fall.

As to your faith, keep it to yourself and to God. Happy 22  
 the man who does not censure himself in the deeds he ap-  
 proves. But one who has misgivings stands self-condemned 23  
 if he eats, because his act is not based on faith; for all action  
 not so based is sin.

*Christlike* Our duty if we are strong is to bear with the  
*Sympathy* weaknesses of those who are not strong, and 1 15  
*and Un-* not seek our own pleasure. Let each of us 2  
*selfishness* endeavour to please his neighbour, aiming at  
 his spiritual upbuilding. For indeed Christ did not seek His 3  
 own pleasure, but exemplified that Scripture, 'THE RE-  
 PROACHES OF THOSE THAT REPROACH THEE HAVE FALLEN ON  
 ME' (Ps. lxxix. 9). All that was written of old has been written 4  
 for our instruction, that with patience and the comfort derived  
 from the Scriptures, we may sustain our hope. And may the 5  
 God of patience and of comfort grant you full sympathy  
 with one another after the example of Christ Jesus, that with 6  
 oneness of heart and voice you may glorify the God and  
 Father of our Lord Jesus Christ.

*Christ has* Therefore welcome one another, just as 7  
*welcomed* Christ has welcomed you, to promote the glory  
*Jews and* of God. My meaning is that Christ has become 8  
*Gentiles* a servant to the circumcised in vindication of  
 God's truthfulness—to fulfil the promises made to our fore-

fathers—and to make the Gentiles glorify God for His mercy. 9

So it is written,

‘FOR THIS REASON I WILL PRAISE THEE AMONG THE GENTILES  
AND SING PSALMS TO THY NAME’ (Ps. xviii. 49).

And again the Psalmist says,

‘BE GLAD, YE GENTILES, IN COMPANY WITH HIS PEOPLE’  
(Deut. xxxii. 43). 10

And again,

‘PRAISE THE LORD, ALL YE GENTILES,  
AND LET ALL THE NATIONS EXTOL HIM’ (Ps. cxvii. \*1). 11

And again Isaiah says,

‘THERE SHALL COME THE OFFSPRING OF JESSE,  
ONE WHO RISES UP TO RULE THE GENTILES.  
ON HIM SHALL THE GENTILES BUILD THEIR HOPES’  
(Isa. xi. 1, 10). 12

*A Prayer for  
Joy, Peace,  
and Hope*

May God, the giver of hope, fill you with 13  
all joy and peace because you trust in Him—  
so that you may be overflowing with hope  
through the power of the Holy Spirit.

*Personal Explanations*

*The Apostle  
and his  
Readers*

But as to you, brethren, I am in my very 14  
heart convinced that you yourselves are full of  
goodness, and equipped with all knowledge  
and competent to advise one another. But my 15  
letter is at times rather bold, by way of stimulating your own  
recollection, because of God’s grant to me in His grace, that 16  
I should be a minister of Christ Jesus to the Gentiles, doing  
a priest’s service to God’s gospel, that the Gentiles conse-  
crated by the Holy Spirit may prove an acceptable offering  
to Him. I have therefore my reason to boast of my relation 17  
to God in Christ Jesus.

*The Result  
of Paul’s  
Ministry*

For I will not venture to say a word of what 18  
Christ has done through me in converting the  
Gentiles, by word and by deed, with power 19  
manifested in signs and marvels, with the power  
of the Holy Spirit; so that, beginning from Jerusalem and the  
surrounding districts, I have preached without reserve even as  
far as Illyricum the gospel of Christ. Herein I made it my 20  
ambition not to preach the gospel where Christ’s name was  
already known, for fear I should be building on another man’s  
foundation. As Scripture says, 21

‘THOSE WHO HAVE NOT BEEN TOLD ABOUT HIM SHALL SEE,  
AND THOSE WHO HAVE NOT HEARD SHALL UNDERSTAND’  
(Isa. lii. 15).

*A Visit to Rome anticipated* And it is really this which has again and 22 again prevented my coming to you. But now, 23 as there is no more opening in this part of the world, and I have for years past been eager to pay you a visit, I hope, as soon as ever I proceed to Spain, to 24 see you on my way and be helped forward by you, when I have first enjoyed being with you for a time.

*The Collection for the Poor in Jerusalem* But at present I am going to Jerusalem to 25 serve the saints, for Macedonia and Greece 26 have thought it good to contribute a certain sum in relief of the poor among the saints in Jerusalem. Yes, they have thought it good, and in fact it was 27 a debt they owed them. For seeing that the Gentiles have been admitted into partnership in their spiritual blessings, they in turn are bound to serve them with material benefits. So after discharging this duty, and making sure that these 28 gifts reach their destination, I shall start for Spain, visiting you on my way; and I know that when I come to you it will 29 be with rich blessing from Christ.

*A Request for Prayer* But I entreat you, brethren, in the name of 30 our Lord Jesus Christ and by the love which His Spirit inspires, to join with me in very earnest prayer to God on my behalf, that I may escape unhurt 31 from the unbelievers in Judaea, and that my service to Jerusalem may be well received by the saints there, in order that if 32 God be willing I may come to you with a glad heart, and may enjoy a time of rest with you. May the God of peace be with 33 you all! Amen.

### Conclusion

*The Bearer of this Letter* Herewith I introduce to you our sister Phoebe, 1 16 who is a servant of the Church at Cenchreae, that you may receive her in the Lord's name in 2 a manner worthy of saints, and may assist her in any matter in which she may need help. For she has indeed befriended many, including myself.

*Kindly Greetings* Greetings to Prisca and Aquila, my fellow 3 labourers in Christ Jesus—friends who have 4 endangered their own lives for mine. I am grateful to them, and not I alone, but all the Gentile Churches also. Greetings, too, to the Church that meets at their house. 5 Greetings to my dear Epaphroditus, who was the earliest convert to Christ in the province of Asia; to Mary who has 6 laboured strenuously for you; and to Andronicus, and Junia, 7 my countrymen, who once shared my imprisonment. They

are of note among the apostles, and have been Christians longer than I myself. Greetings to Ampliatus, dear to me in the Lord; to Urban, our fellow-labourer in Christ, and to my dear Stachys. Greetings to Apelles—that veteran believer—and to the members of the household of Aristobulus. Greetings to my countryman, Herodion; and to the believing members of the household of Narcissus. Greetings to those Christian workers, Tryphaena and Tryphosa; also to dear Persis, who has laboured strenuously in the Lord's work. Greetings to Rufus, who is the Lord's elect; and to his mother, who has also been a mother to me. Greetings to Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and to the brethren associated with them; to Philologus and Julia, Nereus and his sister and Olympas, and to all the saints associated with them.

Salute one another with a holy kiss. 16

All the Churches of Christ send greetings to you.

But I beseech you, brethren, to keep a watch on those who are causing divisions and occasions of stumbling among you, in defiance of the instruction which you have received; and to shun them. For men of that stamp are not servants of our Lord, but of their own appetites; and by their plausible words and their flattery they deceive simple minds. Your fidelity to the truth is everywhere known. I rejoice over you, therefore, but I wish you to be wise in what is good, and innocent in what is evil. And, before long, the God of peace will crush Satan under your feet. The grace of our Lord Jesus Christ be with you!

Timothy, my fellow-worker, sends you greetings, and so do my countrymen, Lucius, Jason, and Sosipater. I, Tertius, who write this letter, greet you in the Lord. Gaius, my host, who is also the host of the whole Church, greets you. So do Erastus, the treasurer of the city, and Quartus, our brother.

To Him who is able to make you strong, according to the gospel I preach, and the proclamation concerning Jesus Christ, in harmony with the unveiling of the mystery shrouded in silence in past ages, but now brought to light, and by the command of the eternal God made known through the writings of the Prophets among all the Gentiles to win them to obedience to the faith—to God, the only wise, through Jesus Christ, even to Him be the glory through all the ages. Amen.



## THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS

### *Introduction*

*Greeting* PAUL, CALLED TO BE AN APOSTLE OF CHRIST 1  
Jesus by the will of God, and our brother  
Sosthenes, to the Church of God in Corinth, men and 2  
women consecrated in Christ Jesus, called to be saints, with  
all in any place who call on the name of our Lord Jesus Christ  
—their Lord as well as ours: grace and peace be to you from 3  
God our Father and the Lord Jesus Christ.

*Reasons for  
Thankfulness* I thank my God continually for the grace of 4  
God bestowed on you in Christ Jesus—that in 5  
Him you have been enriched with everything,  
with readiness of speech and fulness of knowledge. Thus my 6  
testimony to Christ has been confirmed in your case, so that  
there is no special gift in which you come short while waiting 7  
for the revealing of our Lord Jesus Christ. He will also 8  
confirm you to the end, so that you may be free from reproach  
on the day of our Lord Jesus Christ. God is ever faithful, and 9  
by Him you were called into fellowship with His Son Jesus  
Christ, our Lord.

### *The Divisions in the Corinthian Church*

*An Appeal  
for Unity* I entreat you all, brethren, in the name of our 10  
Lord Jesus Christ, to avoid disputes and  
divisions, and to be in perfect harmony in your  
minds and judgements. For I have been informed, my 11  
brethren, by Chloe's people, that there are dissensions among  
you. What I mean is that each of you says, 'I am a follower 12  
of Paul'; 'I of Apollos'; 'I of Cephas'; 'I of Christ.' Is  
Christ split up? Was Paul crucified for you? Or were you 13  
baptized into the name of Paul? I thank God that I did not 14  
baptize any of you except Crispus and Gaius—for fear people  
should say that you were baptized into my name. I did, how- 15  
ever, baptize Stephanas's household as well: but I do not 16  
know that I baptized any one else.

*The Message  
of the Cross* Christ did not send me to baptize, but to 17  
preach the gospel; and not with merely clever  
words—lest the cross of Christ should be 18

frustrated. For the story of the cross is foolishness to those who are on the way to perdition, but it is the power of God to those whom He is saving. For so it is written, 'I WILL Baffle the wisdom of the wise, and the acuteness of the acute I will thwart' (Isa. xxix. 14). Where is your wise man? Where your scholar? Where your disputant of this present age? Has not God stultified the world's wisdom?

For when by God's wise ordinance the world by its wisdom had failed to gain the knowledge of God, God was pleased, by the foolishness of the preaching, to save those who believe; seeing that Jews demand miracles, and Greeks pursue wisdom, while we proclaim a crucified Christ—to Jews a stumbling-block, to Gentiles foolishness, but to those who are called, whether Jews or Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

*Facts as to  
the Church  
in Corinth*

For consider, brethren, your own calling. Not many worldly-wise, not many influential, not many of noble birth have been called. But God has chosen the foolish things of the world in order to shame its wise men; and God has chosen the weak things of the world in order to shame what is strong; and the mean and despised things of the world—things that are nothing—God has chosen in order to bring to nothing things that are; to prevent any mortal man from boasting before God. But thanks to Him you are in Christ Jesus: He has become our wisdom from God, which is righteousness and sanctification and redemption; that it may be as Scripture says, 'HE WHO BOASTS—LET HIS BOAST BE IN THE LORD' (Jer. ix. 24).

*The Spirit in  
which Paul  
preached in  
Corinth*

For my part, brethren, when I came to you, it was not with superiority of speech or wisdom that I came, announcing to you the testimony of God. For I determined not to know anything when among you, except Jesus Christ, and a crucified Jesus Christ. It was in weakness and fear and great trepidation that I was among you. And my language and my preaching were not armed with persuasive words of wisdom, but with the convincing power of the spirit; so that your trust might rest not on the wisdom of man, but on the power of God.

*The true,  
Divine  
Wisdom*

Yet there is a wisdom that we utter among the mature; a wisdom, however, not deriving from the present age nor from the leaders of the present age, whose power is on the wane. We speak God's wisdom in a mystery—that hidden wisdom which, before the world began, God purposed for our glory;

a wisdom which not one of the leaders of the present age has learnt; for if they had learnt it, they would not have crucified the Lord of glory. But we speak—to use the words of 9 Scripture—of THINGS WHICH EYE HAS NOT SEEN NOR EAR HEARD, and which have not entered the heart of man: ALL THAT GOD HAS IN READINESS FOR THEM THAT LOVE HIM (Isa. lxiv. 4). For to us God has revealed them through the Spirit; 10 for the Spirit searches everything, including the deeps of God.

*The Teaching  
of the Holy  
Spirit*

For who among men knows a man's thoughts, 11 except the man's own spirit within him? In the same way also only God's Spirit is acquainted with God's thoughts. But we have not received 12 the spirit of the world, but the Spirit which comes from God, that we may know what is freely given us by God. This we 13 also utter, not in language which man's wisdom teaches us, but in that which the Spirit teaches, adapting spiritual words to spiritual truths. The unspiritual man rejects the teachings 14 of the Spirit of God; to him they are folly, and he cannot learn them, because they are spiritually appraised. But the 15 spiritual man appraises everything, although he is himself appraised by no one. FOR WHO HAS LEARNT THE MIND OF THE 16 LORD, SO AS TO INSTRUCT HIM? (Isa. xl. 13). But we have the mind of Christ.

*Divisions a  
sure Proof  
of Un-  
spirituality*

And I myself, brethren, could not speak to 1 3 you as to spiritual men: it had to be as to worldlings—mere babes in Christ. I fed you with milk 2 and not with solid food, since for this you were not yet strong enough. Why, even now you are not strong enough: you are still unspiritual. For so long as there are 3 jealousy and strife among you, are you not unspiritual and behaving like mere men? For when one says, 'I am for Paul,' 4 and another, 'I am for Apollos,' are you not mere men?

*Human  
Teachers  
mere Instru-  
ments in  
God's Hands*

What then is Apollos? And what is Paul? 5 Men through whose ministry, and as the Lord granted power to each, you came to believe. I 6 planted, Apollos watered; but it was God who caused the growth. So that neither the planter 7 nor the waterer is anything, but God who causes the growth. Now in effect the planter and the waterer are one; and yet 8 each will receive his own reward, answering to his own work. We are fellow-workers, you are God's field—God's building. 9

*The Re-  
sponsibility  
of Teachers*

In exercise of the grace given me by God, I, 10 like a competent master-builder, have laid a foundation, and others are building upon it. But let every one be careful how he builds. For 11

no one can lay any foundation other than that which is already laid, namely, Jesus Christ. And whether the building which any one erects on that foundation be of gold or silver or costly stones, or of timber or hay or straw—the character of each individual's work will appear. For the Day will disclose it, because that Day is to reveal itself in fire, and it is the fire which shall test the quality of every one's work. If the work which any one has erected stands the test, he shall be rewarded. If any one's work is burnt up, he will suffer loss; he will himself be rescued, but only, as it were, by escaping through the fire.

*To injure* Do you not know that you are God's Sanctuary, and that the Spirit of God dwells within *God's People* you? If any one destroys the Sanctuary of God, *is an awful* Sin God will destroy him; for the Sanctuary of God is sacred, and this Sanctuary you are.

*Mere human* Let no one deceive himself. If any man among you imagines that he is wise with the *Wisdom is* wisdom of the present age, let him become *worthless* 'foolish' so that he may be wise. This world's wisdom is foolishness to God; for it is written, 'HE SNARES THE WISE WITH THEIR OWN CUNNING' (Job. v. 13). And again, 'THE LORD KNOWS THAT THE REASONINGS OF THE WISE ARE USELESS' (Ps. xciv. 11). Therefore let no one boast about men. For everything is yours—be it Paul, be it Apollos, be it Cephas, be it the world, be it life, be it death, be it the present, be it the future—everything is yours; and you are Christ's and Christ is God's.

*The* This is how men should think of us—we are Christ's servants, and stewards of God's secret *Responsibility* truths. In this connexion further what is *of Preachers* required in stewards is to prove faithful. I, however, am very little concerned at undergoing your scrutiny, or that of any human tribunal; in fact I do not even scrutinize myself. Though I am not conscious of any fault, yet I am not thereby acquitted; but He who scrutinizes me is the Lord. Therefore form no premature judgements, but wait until the Lord comes. He will both bring to light the secrets of darkness and will disclose the motives that have been in people's hearts; and then each man's praise will come to him from God.

*The Names* Now these considerations, brethren, I have specially applied to Apollos and myself, for *of Party* your sakes, in order to teach you by our *Leaders are* example the maxim not to exceed what is *not specified* written; so that you may not be arrogant champions of one teacher against another.



*Some keen Irony* Why, who gives you your superiority, my brother? Or what have you that you did not receive? And if you did receive it, why boast as if you had not?

You all have already all you can wish; already you have grown rich; without us, you have ascended the throne! Ay, would to God that you had ascended the throne, that we also might reign with you! It seems to me that God has exhibited us Apostles last of all, like men condemned to death; for we have become a spectacle to all creation—alike to angels and to men. We rank as fools for Christ's sake: you are shrewd men in Christ. We are weaklings: you are strong. You are in high repute: we are outcasts. To this very moment we endure both hunger and thirst; we are barely clad and roughly handled. Homes we have none. We tire ourselves out working with our own hands. When reviled, we bless; when persecuted, we bear it patiently; when slandered, we try to conciliate. We are regarded as the scum of the earth—the dregs of the world, even to this hour.

*A loving Entreaty* I am not writing this to shame you, but to advise you as my beloved children. For even if you were to have ten thousand tutors in Christ, yet you would not have several fathers. It is I who in Christ Jesus became your father through the gospel. I entreat you therefore to become like me. For this reason I have sent Timothy to you. He is my beloved and faithful child in the Lord. He will remind you of my conduct as a Christian teacher—the manner in which I teach everywhere in every Church.

*The Reality of Apostolic Authority* But some of you have grown arrogant, as though I were not coming to you. But I shall come to you soon if the Lord wills, and I shall discover not the fine speeches of these arrogant people, but their power. For God's Kingdom is not a thing of words, but of power. What will you have? Shall I come to you with a rod, or in a loving and tender spirit?

#### *A Stern Rebuke*

*An Instance of gross Immorality* It is actually reported that there is licentiousness among you, and of a kind unheard of even among the Gentiles—a man has his father's wife! And you, instead of mourning and removing from among you the man who has done this deed, are self-complacent! I for my part, present with you in spirit although absent in body, have already, as though I were

present, judged him who has so acted. In the name of our Lord Jesus, assembled in spirit with you, along with the power of our Lord Jesus, I have handed over such a man to Satan for the destruction of his body, that his spirit may be saved on the day of the Lord Jesus.

*The false Attitude of the Corinthians* It is no good thing—this boast of yours. Do you not know that a little leaven leavens the whole of the dough? Clear out the old leaven so that you may be a new dough; for in fact you are free from that leaven. For our Passover Lamb has been sacrificed—Christ! Therefore let us keep our festival, not with old leaven nor with the leaven of villainy and mischief, but with bread free from leaven—the bread of sincerity and of truth.

*A previous Warning disregarded* I wrote to you in that letter not to be associated with licentious people; not meaning that you must wholly avoid the licentious of this world, or the avaricious and grasping, or idolaters. For then you would have to go out of the world altogether. But what I actually meant was that you were not to be associated with any one bearing the name of 'brother,' if he was licentious or avaricious or idolatrous or scurrilous or drunken or grasping. With such a man you ought not even to eat. Is it my business to judge outsiders? Is it not those who are within the Church whom you are to judge? Those who are outside God will judge. Remove the wicked man from among you (Deut. xxii. 24).

### *Litigation at Corinth*

*Litigation in heathen Law Courts* If one of you has a grievance against an opponent, does he dare to go to law before wicked men and not before the saints? Do you not know that the saints shall judge the world? And if you are the court before which the world is judged, are you unequal to these pettiest cases? Do you not know that we are to judge angels, not to mention matters of this life? If therefore you have matters of this life to be decided, is it men who have no standing at all in the Church whom you make your judges? I say this to your shame. Is there not then among you a single wise man competent to decide between brethren, but brother goes to law with brother, and that before unbelievers?

*All Litigation between Christians discouraged* Even now it is altogether a token of your defeat that you have lawsuits with one another. Why not rather be wronged? Why not rather be defrauded? On the contrary, you yourselves

infect wrong and fraud, and upon brethren too. Do you not 9  
know that wicked men will not inherit God's Kingdom?

*Righteous-  
ness of Life  
absolutely  
indispensable* Make no mistake. Neither the licentious, nor  
idolaters, nor adulterers, nor men guilty of  
unnatural crime, nor thieves, nor avaricious, nor 10  
drunken nor scurrilous nor grasping people shall  
inherit God's Kingdom. And such were some of you. But 11  
you have washed, you have been consecrated, you have been  
acquitted, in the name of our Lord Jesus Christ and through  
the Spirit of our God.

*Christian  
Freedom no  
Excuse for  
Immorality* Everything is allowable to me, but not every- 12  
thing is profitable. Everything is allowable to  
me, but to nothing will I become enslaved.  
Food is for the stomach, and the stomach is for 13  
food, and God will bring both of them to nothing. The body  
is not for licentiousness, but for the Lord, and the Lord is for  
the body; and as God by His power raised the Lord, so He 14  
will also raise us.

*The awful  
Guilt of such  
Sins* Do you not know that your bodies are 15  
members of Christ? Shall I then take the  
members of Christ and make them members of  
a harlot? God forbid! Or do you not know 16  
that a man who is tied to a harlot is one with her in body?  
For God says, 'THE TWO SHALL BECOME ONE' (Gen. ii. 24).  
But he who is tied to the Lord is one with Him in spirit. Flee 17, 18  
from licentiousness. Any other sin that a man commits is out-  
side the body; but the licentious man sins against his own  
body. Or do you not know that your body is a sanctuary of 19  
the Holy Spirit within you—the Spirit whom you have from  
God? And you are not your own, for you have been bought 20  
at a price. Glorify God, then, in your bodies.

#### *The Subject of Marriage*

*The Apostle's  
own View of  
the Matter* Now as to the topics of your letter. It is 1 7  
better for a man to abstain from marriage.  
There is however so much licentiousness that 2  
every man should have a wife of his own, and  
every woman should have a husband of her own. Let the 3  
husband pay his wife her due, and let a woman also pay her  
husband his. A wife has not the control of her own person, 4  
but her husband has. In the same way a husband has not the  
control of his own person, but his wife has. Do not deprive 5  
one another—unless by mutual consent for a time, so that you  
may devote yourselves to prayer and then associate again; other-  
wise Satan may tempt you because of your lack of self-control.

I say this by way of concession, not of command. Yet I would 6, 7  
have everybody be as I am; but each of us has his own special  
gift from God—one of one kind and another of another.

*Advice to* But I say to the unmarried, and to widows, 8  
*Unmarried* that it is well for them to remain as I am. If,  
*and Married* however, they cannot control themselves, let 9  
them marry; for marriage is better than the  
fever of passion. But to those already married my instructions 10  
—yet not mine, but the Lord's—are, that a wife is not to be  
separated from her husband; or if she is separated, let her 11  
either remain unmarried or be reconciled to him; and that a  
husband is not to put away his wife.

*Advice to* To the rest it is I who speak—not the Lord. 12  
*those* If a brother has a wife who is an unbeliever, and  
*married to* she consents to live with him, let him not put 13  
*Unbelievers* her away. And a woman who has an unbeliev-  
ing husband—if he consents to live with her, let her not put  
him away. For the unbelieving husband is hallowed by union 14  
with a Christian woman, and the unbelieving wife is hallowed  
by union with a Christian brother. Otherwise your children  
would be unholy, but in reality they are holy. If, however, the 15  
unbeliever is determined to separate, let him do so. In such  
circumstances the Christian man or woman is no slave; God  
has called us to be at peace. For how do you know, O woman, 16  
if you will save your husband? Or how do you know, O man,  
if you will save your wife?

*Existing* Only, whatever the condition which the Lord 17  
*Relationships* has assigned to each individual!—and whatever  
*to be* his condition when God called him—in that let  
*acquiesced in* him continue. This is what I enjoin in all the  
Churches. Was any one already circumcised 18  
when he was called? Let him not try to disguise it. Was any  
one uncircumcised when called? Let him remain uncircum-  
cised. Circumcision is nothing, and uncircumcision is noth- 19  
ing: obedience to God's commandments is everything. Let 20  
each man remain in the condition in which he was called.  
Were you a slave when God called you? Never mind. (And 21  
yet if you can get your freedom, you had better take it.) For 22  
a slave who has received his calling in the Lord is the Lord's  
freedman, and in the same way a free man, if called, is the  
slave of Christ. You have been bought at a price: do not 23  
become slaves to men. Where each one was when he was 24  
called, there, brethren, let him still stand—close to God.

Concerning unmarried women I have no order from the 25  
Lord; but I give an opinion, as one who through the Lord's



mercy is trustworthy. I think then that, in view of the imminent distress, it is well for a man to remain as he is. Are you bound to a wife? Do not seek to become free. Are you free from a wife? Do not seek for a wife. Yet if you get married, you have not sinned; and if a maiden gets married, she has not sinned. Such people, however, will have outward trouble. But I am for sparing you.

*The transitory Character of all that is Earthly* Yet this I tell you, brethren: the time has been shortened: for the future let those who have wives be as though they had none, those who weep as though they did not weep, those who rejoice as though they did not rejoice, those who buy as though they did not keep, and those who use the world as though not using it to the full. For the form of this world is passing away. But I would have you free from anxiety. An unmarried man's anxiety is about the Lord's business—how to please the Lord; but a married man is anxious about the concerns of the world—how to please his wife, and he is drawn two ways. And the unmarried woman or maid is anxious about the Lord's business—to be holy both in body and spirit; but the married woman is anxious about the concerns of the world—how to please her husband. This I say in your own interest; not to put shackles on you, but to promote seemliness and undistracted devotion to the Lord.

*A Father's Duty to his unmarried Daughter* If, however, any one thinks he is acting unbecomingly towards his unmarried daughter, if she be past the bloom of her youth, and so it must be, let him do what she desires; he commits no sin; she and her suitor should be allowed to marry. But the man who stands fixed in his mind, without being compelled, and has a right to act as he pleases, and in his own mind has decided to keep his daughter unmarried, will do well. So that he who gives his daughter in marriage does well, and yet he who does not give her in marriage will do better.

*Should Widows marry again?* A woman is bound to her husband as long as he lives; but if he dies, she is free to marry whom she will, only in the Lord. But in my judgement, she is happier if she remains as she is; and I think that I also have the Spirit of God.

### *Idol Sacrifices*

*Food that has been sacrificed to Idols* Now as to things that have been sacrificed to idols. We are aware that 'we all have knowledge.' Knowledge puffs up; but love builds up. If any one imagines that he has any knowledge,

he never yet came to know as he ought to know; but if any one 3  
loves God, that man is known by God. Well now, as to eating 4  
things which have been sacrificed to idols, we are aware that  
an idol is nothing whatever, and that there is no God but One.  
If, indeed, there are so-called gods, either in heaven or on 5  
earth—and in fact there are gods many and lords many—yet 6  
for us there is but one God, the Father, who is the source of  
all things, and for whom we exist, and but one Lord, Jesus  
Christ, through whom we and all things exist.

*Brotherly  
Love must  
solve the  
Problem*

But not every one has this knowledge. Some, 7  
through being accustomed to idols hitherto, eat  
idol sacrifices as such; and their consciences,  
being but weak, are polluted. It is true that food 8  
will not bring us near to God; we neither lose if we abstain,  
nor gain if we eat. But take care lest this liberty of yours 9  
should prove any obstacle to the weak. For if any one sees 10  
you, who have that knowledge, reclining at table in an idol's  
temple, will not his conscience (supposing him to be weak) be  
emboldened to eat the food which has been sacrificed to the  
idol? Why, your knowledge is the ruin of the weak believer— 11  
your brother, for whom Christ died! Besides, when you thus 12  
sin against the brethren and wound their weak consciences,  
you are sinning against Christ. Therefore if food trips up my 13  
brother, I will eat no flesh as long as I live, for fear I should  
trip up my brother.

*Paul's own  
Example  
of Self-  
restraint*

Am I not free? Am I not an Apostle? Have 1 9  
I not seen Jesus, our Lord? Are you not your-  
selves the evidence of my work in the Lord? If 2  
to other men I am not an Apostle, yet at  
least I am to you; for your conversion is the seal on my  
Apostleship. That is how I vindicate myself to my critics. 3

*His Apostolic  
Position and  
Rights*

Have we not a right to food and drink? Have 4  
we not a right to take a Christian wife about 5  
with us, as the rest of the Apostles do—and the  
Lord's brothers and Cephas? Or again, is it 6  
only Barnabas and myself who have no right to give up  
working for our living? What soldier ever serves at his own 7  
cost? Who plants a vineyard and yet does not eat the grapes?  
Or who tends a flock and yet does not taste their milk?

Am I saying merely what men say? Does not the Law say 8  
the same? For in the Law of Moses it is written, 9

'THOU SHALT NOT MUZZLE AN OX WHILE IT IS TREADING OUT  
THE GRAIN' (Deut. xxv. 4).

Is God thinking about oxen? Or is it in our interest that 10  
He speaks? Of course, it was written in our interest, because

the ploughman is meant to plough, and the thresher to thresh, in the hope of sharing in the produce.

If we sowed the spiritual grain in you, is it a great thing that we should reap a temporal harvest from you? If other teachers share that right over you, do not we possess it much more? Yet we have not availed ourselves of the right, but we endure everything patiently rather than cause the least impediment to the gospel of Christ. Do you not know that those who perform the sacred rites have their food from the sacred place, and that those who serve at the altar have their share of the altar-gifts? In the same way the Lord also directed those who proclaim the gospel to get their living by the gospel.

*Paul's Forbearance in the Exercise of his Rights* But I have not taken advantage of any of these rights. Nor do I now write with that object so far as I am concerned, for I would rather die than have anybody make this boast of mine an empty one. If I preach the gospel, that is nothing for me to boast of; for I feel compelled to do so; alas for me, if I fail to preach it! And if I do it voluntarily, I have my reward; but if against my will, a stewardship has nevertheless been entrusted to me. What is my reward then? To make the gospel free of charge when I preach, so that I do not exhaust my privileges as a Christian preacher.

*His Motives:* Though free from all men, I have made myself (1) *Eagerness to win Men to Christ* the slave of all, in the hope of winning as many converts as possible. To the Jews I have become like a Jew in order to win Jews; to men under the Law as if I were under the Law—although I myself am not—in order to win those who are under the Law; to men without Law as if I were without Law—although I am not without God's Law—being subject to Christ's Law—in order to win those who are without Law. To the weak I have become weak so as to gain the weak. To all men I have become all things, in the hope that by all possible means I may save some. And all I do is for the sake of the gospel, that I may get my share in it.

(2) *His own Desire to secure the Crown of Life* Do you not know that in the foot-race, while the runners all run, only one gets the prize? Run so as to make sure. But every man in training is temperate in all things. They indeed do this to win a fading wreath, but we an unfading one. I, then, so run, as with no uncertain aim. I am a boxer who does not beat the air; I bruise my body and make it my slave, lest possibly, after being a herald to others, I myself should be rejected.

Do you not know that in the foot-race, while the runners all run, only one gets the prize? Run so as to make sure. But every man in training is temperate in all things. They indeed do this to win a fading wreath, but we an unfading one. I, then, so run, as with no uncertain aim. I am a boxer who does not beat the air; I bruise my body and make it my slave, lest possibly, after being a herald to others, I myself should be rejected.

*Israelites  
who for  
want of Self-  
mastery  
missed  
the Prize*

For I would have you know, brethren, that 1 10  
our forefathers were all of them under the  
cloud, and all got through the sea. All were 2  
pledged to Moses by baptism in the cloud and 3, 4  
the sea. All ate the same spiritual food, and all  
drank the same spiritual drink; for they drank  
from the spiritual rock that went with them—and that rock  
was Christ. But with most of them God was not well pleased; 5  
for they were laid low in the Desert.

*The Lessons  
taught by  
their  
Example*

And this serves as a warning to us,—not to 6  
hanker as they did after evil. And you must not 7  
be idolaters, as some of them were, as it is  
written,

‘THE PEOPLE SAT DOWN TO EAT AND DRINK, AND STOOD UP  
TO PLAY’ (Exod. xxxii. 6).

Nor may we be licentious, as some of them were, and on a 8  
single day twenty-three thousand of them fell. And let us not 9  
try the Lord’s forbearance, as some of them did, and they  
were destroyed by serpents. And do not grumble, as some of 10  
them did, and they were destroyed by the Destroyer. All this 11  
happened to them by way of warning; but it was recorded by  
way of admonition to us who live in the last days of the world.

*Every  
Temptation  
may be  
successfully  
resisted*

So then let the man who thinks he stands 12  
secure beware of falling. No temptation has 13  
overtaken you but such as is common to men;  
and God is faithful and will not allow you to be  
tempted beyond your strength; but when the  
temptation comes, He will also provide the way out, so that  
you may be able to bear it.

*Idolatry to be  
scrupulously  
shunned*

Therefore, my dear friends, keep clear of 14  
idolatry. I speak as to men of sense; judge for 15  
yourselves what I say. The cup of blessing 16  
which we bless, does it not mean participation  
in the blood of Christ? The bread which we break, does it  
not mean participation in the body of Christ?

Since there is one bread, we, many as we are, are one body; 17  
we all of us share in that one bread. Look at Israel—the  
nation. Are not those who eat the sacrifices partakers in the 18  
altar? Do I mean that a thing sacrificed to an idol is anything, 19  
or that an idol is anything? No, but what men sacrifice, they 20  
sacrifice to demons, not to God; and I would not have you  
prove partakers with demons. You cannot drink the Lord’s 21  
cup and the cup of demons: you cannot be partakers both  
in the table of the Lord and in the table of demons. Or are we 22  
arousing the Lord to jealousy? Are we stronger than He is?



*Brotherly Love limits Christian Freedom* Everything is allowable, but not everything is profitable. Everything is allowable, but everything does not edify. Let no one seek his own good, but let each seek that of his fellow man. 23 24

Anything that is sold in the market eat, and ask no questions for conscience' sake; for THE EARTH IS THE LORD'S, AND ALL THAT IT CONTAINS (Ps. xxiv. 1). If an unbeliever invites you and you consent to go, eat whatever is put before you, and ask no questions for conscience' sake. But if any one tells you, 'This food has been offered in sacrifice,' abstain from eating it for the sake of him who warned you, and for conscience' sake—I mean his conscience, not your own. 25 26 27 28 29

For why is my personal freedom to be decided by another man's conscience? If I partake with a grateful heart, why am I to be maligned in regard to a thing for which I give thanks? 30

Whether, then, you eat or drink, or whatever you do, let everything be done to the glory of God. 31

*True Religion must inspire all our Actions* Do not be causes of stumbling either to Jews or to Greeks or to the Church of God. That is how I too seek in everything the approval of all men, not aiming at my own profit, but at that of the many, in the hope that they may be saved. 32 33

Be imitators of me, as I myself am an imitator of Christ. 1 11

*Women at Meetings of the Church* Now I commend you for remembering me in everything, and for keeping my instructions just as I delivered them to you. I would have you know, however, that of every man Christ is the head, that the head of a woman is her husband, and that the head of Christ is God. A man who wears a veil when praying or prophesying dishonours his head; but a woman who prays or prophesies with her head uncovered dishonours her head, for she is exactly the same as a woman who is shorn. 2 3 4 5

If a woman will not wear a veil, let her also cut off her hair. But since it is a dishonour to a woman to have her hair cut off or to be shaved, let her wear a veil. For a man ought not to have a veil on his head, since he is the image and glory of God; while woman is the glory of man. Man does not originate from woman, but woman from man. For man was not created for woman's sake, but woman for man's. That is why a woman ought to have on her head a symbol of subjection, because of the angels. Yet, in the Lord, woman is not independent of man nor man of woman. For just as woman originates from man, so also man has his birth through woman; but everything comes ultimately from God. 6 7 8 9 10 11 12

Judge for yourselves: is it seemly for a woman to pray 13

unveiled to God? Does not nature itself teach you that if a 14 man has long hair, it is a dishonour to him; but that if a 15 woman has long hair, it is her glory, because her hair was given her for a covering? But if any one is inclined to be contentious 16 on the point, we have no such custom, nor have the Churches of God.

*Matters relating to Christian Worship*

*Dissensions at Meetings of the Church* But while giving you this injunction I cannot 17 praise you, in that you meet together not for the better but for the worse. In the first place, I hear 18 that when you meet as a Church there are divisions among you; and I partly believe it. For there must 19 necessarily be differences of opinion among you, in order to show who are the men of worth among you.

*Disorder at the Lord's Supper* When, however, you meet together, there is 20 no eating the Supper of the Lord; for every one 21 seizes first his own supper, and one remains hungry, while another drinks to excess. Why, 22 have you no homes in which to eat and drink? Or would you show your contempt for the Church of God and shame those who are poor? What shall I say to you? Shall I praise you? In this matter I do not praise you.

*The Facts as to the Origin of the Supper* For it was from the Lord that I received 23 what in turn I handed on to you—that the Lord Jesus, on the night He was betrayed, took bread, 24 and after giving thanks, He broke it and said, ‘This is my body which is broken for you.’

Do this in memory of me.’

In the same way when the meal was over, He also took 25 the cup.

‘This cup,’ He said, ‘is the new Covenant as sealed with my blood. Do this, every time that you drink it, in memory of me.’

*The Significance and Sacredness of the Meal* For every time that you eat this bread and 26 drink from the cup, you proclaim the Lord's death—until He comes. Whoever, therefore, 27 eats the bread or drinks from the cup of the Lord in an unworthy manner sins against the body and blood of the Lord. Let a man examine himself, and 28 having done that, let him eat the bread and drink from the cup. 29 For any one who eats and drinks, if he fails to understand the body, eats and drinks to his own condemnation. That is why 30 many among you are sickly, and out of health, and why not a few die. If, however, we understood ourselves aright, we 31

should not be judged. But when we are judged by the Lord, 32  
chastisement follows, to save us from being condemned along  
with the world.

So then, brethren, when you come together for this meal, 33  
wait for one another: If any one is hungry, let him eat at 34  
home; so that your coming together may not lead to judgment.

The other matters I will deal with when I come.

*Spiritual Gifts. The Need of Discrimination* Now about spiritual gifts, brethren, I would 1 12  
not have you ignorant. You know that when 2  
you were heathens you went astray after dumb  
idols, wherever you might be led. For this 3  
reason I inform you that no one speaking under  
the influence of the Spirit of God says, 'Jesus is accursed,'  
and that no one is able to say, 'Jesus is Lord,' except under  
the influence of the Holy Spirit.

*Spiritual Gifts. Their Diversity* Now there are various kinds of gifts, but 4  
there is the same Spirit; various kinds of official 5  
service, and yet the same Lord; various kinds 6  
of effects, and yet the same God who produces  
all the effects in each person. But to each a manifestation of 7  
the Spirit has been granted for the common good. To one the 8  
word of wisdom has been granted through the Spirit; to  
another the word of knowledge by the will of the same 9  
Spirit; to one, in the same Spirit, special faith; to another  
various gifts of healing, in the one Spirit; to another the 10  
exercise of miraculous powers; to another the gift of prophecy;  
to another the power of discriminating between spirits; to one  
varieties of the gift of 'tongues'; to another the interpretation  
of tongues. But all these results are brought about by one and 11  
the same Spirit, allotting them to each individually as He pleases.

*The organic Unity of the Church* For just as the body is one and yet has many 12  
parts, and all its parts, many as they are, consti-  
tute but one body, so it is with Christ. In fact, 13  
in one Spirit all of us—whether Jews or Greeks,  
slaves or free men—were baptized to form one body; and we  
were all imbued with one Spirit.

*Unity should make Jealousy impossible* The body does not consist of one part, but 14  
of many. Were the foot to say, 'Because I am 15  
not a hand, I am not a part of the body,' that  
would not make it any the less a part of the  
body. Or were the ear to say, 'because I am not an eye, I am 16  
not a part of the body,' that would not make it any the less a  
part of the body. If the whole body were an eye, where would 17  
the hearing be? If the whole body were an ear, where would  
the smelling be? But, as it is, God has arranged the parts 18

in the body—every one of them—as He has seen fit. If they 19  
were all one part, where would the body be? But, in fact, 20  
there are many parts and but one body.

*Unity should* It is also impossible for the eye to say to the 21  
*exclude Pride* hand, 'I do not need you'; or again for the head  
*and Contempt* to say to the feet, 'I do not need you.' So far 22  
from that, even those parts of the body which  
seem somewhat feeble are yet indispensable; and those which 23  
we deem less honourable we clothe with additional honour;  
and so our ungraceful parts come to have additional grace, 24  
while our graceful parts have no need of it. No, God in  
building up the body, has bestowed additional honour on the  
part that came short, that there might be no disunion in the 25  
body, but that all the members might entertain the same  
anxiety for one another. And if one part suffers, every other 26  
part suffers with it, or if one part is honoured, every other  
part shares in the joy.

*Unity involves* Now, you are the body of Christ, and indi- 27  
*mutual* vidual members of it. And by God's appoint- 28  
*Dependence* ment there are in the Church, first apostles,  
secondly prophets, thirdly teachers. Then come  
miraculous powers, and then ability to cure diseases or render  
assistance, or powers of organization, or varieties of the gift  
of tongues. Are all apostles? Are all prophets? Are all 29  
teachers? Have all miraculous powers? Have all ability to  
cure diseases? Do all speak in tongues? Do all interpret? 30  
But ever seek to excel in the greater gifts. 31

And still I have to show you a more excellent way.

*Love is the* If I can speak with the tongues of men and of 1 13  
*supreme Gift* angels, but have not love, I am a blaring trumpet  
or a clanging cymbal. Or if I can prophesy and 2  
am versed in all mysteries and all knowledge, and have such  
absolute faith that I can remove mountains, but have not love, 3  
I am nothing. And if I use all I have to feed the poor, and give up  
my body to be burned, but have not love, it profits me nothing.

Love is forbearing and kind. Love knows no jealousy. 4  
Love does not brag; is not conceited. She is not unmannerly, 5  
nor selfish, nor irritable, nor mindful of wrongs. She does not 6  
rejoice in injustice, but joyfully sides with the truth. She can 7  
overlook faults. She is full of trust, full of hope, full of  
endurance.

Love never fails. But if there are prophecies, they will 8  
come to an end; if there are tongues, they will cease; if there  
is knowledge, it will come to an end. For our knowledge is 9  
partial, and so is our prophesying; but when that which is 10



perfect is come, all that is partial will come to an end. When I was a child, I talked like a child, thought like a child, reasoned like a child: now that I have become a man, I have put an end to childish ways. For at present we see things as in a mirror, obscurely; but then we shall see face to face. At present I gain but partial knowledge, but then I shall know fully, even as I am fully known. And so there remain faith, hope, love—these three; but of these the greatest is love.

*'Prophecy'* Make love your quest, and be eager for  
*superior to* spiritual gifts, but chiefly for prophecy. For he  
*the Gift of* who speaks in a tongue is not speaking to men,  
*Tongues* but to God; for no one understands him; but in the Spirit he speaks divine secrets. But he who prophesies speaks to men words of edification, encouragement, and comfort. He who speaks in a tongue edifies himself, but he who prophesies edifies the Church. I should like you all to speak in tongues, but yet more that you should prophesy. The man who prophesies is superior to him who speaks in tongues, except when the latter interprets in order that the Church may receive edification. But as things are, brethren, if I come to you speaking in tongues, what good shall I do you, unless I address you with a revelation or knowledge or prophecy or teaching?

If inanimate things—flutes or harps, for instance—though they yield a sound, yet make no distinction in the notes, how shall the tune which is played on the flute or the harp be known? If the bugle, again, gives an uncertain sound, who will prepare for battle? And so with you; if with the tongue you fail to utter intelligible words, how will people know what you are saying? You will be talking to the winds.

There are, we will suppose, so many languages in the world, and none without a meaning. If, then, I do not know the meaning of the language, I shall seem to the speaker, and he to me, to be a foreigner. Therefore, seeing that you are ambitious for spiritual gifts, seek to excel in them, so as to edify the Church.

So let a man who has the gift of tongues pray for the power of interpreting them. For if I pray in a tongue, my spirit prays, but my understanding is barren. What then follows? I will pray with my spirit, and I will pray with my understanding also. I will sing praise with my spirit, and I will sing praise with my understanding also. Otherwise, if you bless God in spirit only, how shall any one who lacks the gift say 'Amen' to your thanksgiving when he does not know what you mean? You are giving thanks rightly enough, and yet your neighbour

is not edified. I speak in tongues, thank God, more than all 18  
of you; but in the Church I would rather speak five words 19  
with my understanding, so as to instruct others also, than ten  
thousand words in a tongue.

Brethren, do not be mentally children. As regards evil 20  
indeed be babes, but in intelligence be mature. In the Law  
it is written, "BY MEN OF OTHER TONGUES AND BY THE LIPS 21  
OF OTHERS WILL I SPEAK TO THIS PEOPLE, BUT EVEN THEN THEY  
WILL NOT LISTEN TO ME" (Isa. xxviii. 11, 12), says the Lord.  
This shows that the gift of tongues is intended as a sign, not 22  
to those who believe but to unbelievers, whereas prophecy is  
intended not for unbelievers but for those who believe. 23  
Accordingly, if the whole Church has assembled together and  
all are speaking in tongues, and there come in some who lack  
the gift, or unbelievers, will they not say that you are mad? 24  
If, on the other hand, every one is prophesying, and an un-  
believer or one who lacks the gift comes in, he is convicted by  
all; he is sifted by all, and the secrets of his heart are brought 25  
to light. And thus he will fall on his face and worship God,  
pronouncing that truly God is among you.

*The orderly Exercise of spiritual Gifts* When then, brethren? Whenever you 26  
assemble, there is not one of you who is not  
ready either with a song of praise, a sermon, a  
revelation, a tongue, or an interpretation. Let  
everything be done with a view to edification. If there is 27  
speaking in a tongue, only two or at the most three should  
speak, one at a time, and one should interpret; or if there is 28  
no interpreter, let the speaker be silent in the Church, speaking  
to himself and to God. Let two or three prophets speak, and 29  
let the rest judge. And if anything is revealed to some one else 30  
who is seated, let the first be silent. For you can all prophesy 31  
one by one, so that all may learn, and all be encouraged: 32  
the spirits of prophets are under their own control. For God 33  
is not a God of disorder, but of peace, as He is in all the  
Churches of the saints.

*Women at Meetings of the Church* Let women be silent in the Churches, for they 34  
are not permitted to speak. They must be  
subordinate, as the Law also says; and if they 35  
wish to learn anything, they should ask their  
own husbands at home.

*No Power in Corinth to change Church Customs* For it is disgraceful for a woman to speak in  
Church.

Was it from you that God's word first went 36  
forth, or is it to you only that it has  
come?

*Paul's  
Apostolic  
Authority*

ignorant.

*Final Words  
as to  
spiritual  
Gifts*

If any one reckons himself a prophet or a man with spiritual gifts, let him recognize as the Lord's command what I am now writing to you. But if any one is ignorant, let him be

In conclusion, my brethren, be eager to prophesy, and do not check speaking with tongues; only let everything be done in a becoming and orderly manner.

### *The Resurrection of the Dead*

*The Death  
and  
Resurrection  
of Jesus*

Now let me recall to you, brethren, the gospel which I preached to you, which you accepted, and in which you stand; through which also you are saved, if you hold to the substance of my preaching—unless indeed your faith was mere caprice. I transmitted to you before all else what had also been transmitted to me, that Christ died for our sins in accordance with the Scriptures; that He was buried; that He rose on the third day in accordance with the Scriptures, and was seen by Cephas, and then by the Twelve. Afterwards He was seen by more than five hundred brethren at once, most of whom are still alive, although some of them have died. Afterwards He was seen by James, and then by all the Apostles. And last of all He appeared to me also, to this abortion, so to speak, of an apostle.

*Paul himself  
a Witness  
as to His  
Resurrection*

For I am the least of the apostles, and am not fit to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am, and the grace He bestowed upon me did not prove ineffectual. I laboured more strenuously than all of them: yet it was not I, but God's grace helping me. Whether, then, it is I or they, this is the way we preach and the way that you came to believe.

*The Denial  
of the  
Possibility  
of Resur-  
rection*

But if we preach that Christ rose from the dead, how is it that some of you say that there is no such thing as a resurrection of the dead? If there is no such thing as a resurrection of the dead, not even Christ has risen. And if Christ has not risen, then our preaching is in vain, and your faith also is in vain. Further, we are shown to be bearing false witness about God, because we have testified that God raised Christ, whom He did not raise, if in fact dead men do not rise. For if dead men do not rise, then Christ has not risen; and if Christ has not risen, your faith is of no avail: you are still in

your sins? It follows also that those who have fallen asleep 18  
in Christ have perished. If in this life we have had nothing 19  
more than a hope in Christ, we are the most pitiable of all  
men.

*Christ's Resurrection a Pledge that all will rise* But, in reality, Christ has risen from the 20  
dead—the first of those who are asleep. For 21  
seeing that death came through man, through  
man comes also the resurrection of the dead.

Just as in Adam all die, so also in Christ all 22  
will be made alive again. But each in his own order—Christ 23  
first, and afterwards Christ's people at His return. After that 24  
comes the end, when He is to surrender the Kingship to God  
the Father, when He has abolished all other government and  
all other authority and power. For He must be King until 25, 26  
He has put all His enemies under His feet (Ps. viii. 6; cx. 1).  
The last enemy that is to be abolished is death; for God has 27  
put all things under His feet. And when He says, 'All things  
are put under,' obviously this does not include Him who has  
put them all under Him. But when all things have been put 28  
under Him, then the Son Himself will also come under Him  
who has put all things under Him, in order that GOD may  
be all in all.

*Baptism for the Dead* • Otherwise what will those do who are 29  
baptized for the dead? If the dead do not rise  
at all, why are they baptized for them? Why 30  
also do we apostles take such risks every hour? I risk death 31  
day by day. I affirm this, brethren, by my glorying in you, as  
I justly do, in Christ Jesus our Lord. If from merely human 32  
motives I have fought with wild beasts in Ephesus, what profit  
is it to me? If the dead do not rise, let us eat and drink, for  
to-morrow we are to die (Isa. xxii. 13). Do not deceive your- 33  
selves:

'Bad companionships spoil good morals.'

Return to a truly sober mind, and cease to sin; for some 34  
have no knowledge of God. I say this to your shame.

*All Fruit differs from its Seed* But some one will say, 'How do the dead 35  
rise? And with what kind of body do they  
come back?' Foolish man! the seed you your- 36  
self sow does not come to life unless it dies; and 37  
what you sow is not the body which is to be, but a bare grain  
of wheat (it may be) or of something else, and God gives it a 38  
body as He pleases, and to each kind of seed a body of its own.  
All flesh is not the same: there is human flesh, and flesh of 39  
cattle, of birds, and of fishes. There are celestial bodies and 40  
also earthly bodies, but the glory of the celestial is one thing,



and that of the earthly is another. There is one glory of the sun, another of the moon, and another of the stars: star differs from star in glory.

*The earthly and the spiritual Bodies* It is the same with the resurrection of the dead. The body is sown perishable, it rises imperishable; it is sown in dishonour, it rises in glory; it is sown in weakness, it rises in power; it is sown an animal body, it is raised a spiritual body. Just as there is an animal body, so there is also a spiritual body. Thus too it is written, 'THE FIRST MAN ADAM BECAME A LIVING BEING' (Gen. ii. 7); the last Adam a life-giving Spirit. Yet it is not the spiritual that comes first, but the animal; then the spiritual. The first man is a man of earth, of dust; the second man is from heaven. What the man of dust is, that also are those who are of dust; and what the heavenly One is, that also are those who are heavenly. As we have worn the likeness of the man of dust, let us also wear the likeness of the heavenly One.

*The Change which awaits our Bodies* But this I tell you, brethren, flesh and blood cannot inherit the Kingdom of God, nor shall the perishable inherit the imperishable. See, I will tell you a secret: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet call; for the trumpet will sound, and the dead will rise imperishable, and we shall be changed. For this perishable nature must clothe itself with the imperishable, and this mortality must clothe itself with immortality. Now when this perishable nature has put on the imperishable, and this mortality has put on immortality, then shall the words of Scripture be fulfilled, 'DEATH HAS BEEN SWALLOWED UP IN VICTORY' (Isa. xxv. 8). 'WHERE, O DEATH, IS THY VICTORY? WHERE, O DEATH, IS THY STING?' (Hos. xiii. 14)? Now sin is the sting of death, and the Law is the stronghold of sin; but God be thanked who gives us the victory through our Lord Jesus Christ! Therefore, my beloved brethren, be firm, immovable, abounding at all times in the work of the Lord, knowing that your toil is not fruitless in the Lord.

#### *The Poor in Jerusalem*

*The Collection for the Poor in Jerusalem* As to the collection for the saints, what I have directed the Churches of Galatia to do, you must do also. On the first day of the week, let each of you put by and keep any profit he may have made; so that there may be no collections made after I have come. And when I arrive, whatever brethren you

approve I will send with letters to carry your kind gift to Jerusalem. And if it is worth while for me also to go, they shall go 4 with me.

*Personal Matters, and Farewell*

*The  
Apostle's  
Plans*

I shall come to you after passing through 5 Macedonia; for I am going to pass through Macedonia; and I shall make some stay perhaps, or even spend the winter with you, in order that you may help me forward, whichever way I travel. For I do not wish to see you just now merely in passing; if 7 the Lord permits, I hope to remain some time with you. I 8 shall remain in Ephesus, however, until Pentecost, for a door 9 that offers wide and effective service stands open before me, and there are many opponents.

*Timothy*

If Timothy comes, see that his intercourse 10 with you may be free from fear; for he is engaged in the Master's work just as I am. Therefore let no 11 one slight him, but do you help him forward in peace to join me; for I am waiting for him with others of the brethren.

*Apollos*

As for our brother Apollos, I have repeatedly 12 urged him to accompany the brethren who are coming to you; but he is quite resolved not to do so at present. He will come, however, when he has a good opportunity.

Be alert; stand firm in the faith; acquit yourselves like men; 13 be strong. Let all that you do be done from love. 14

*Stephanas*

I beseech you, brethren—you know the house- 15 hold of Stephanas, how they were the earliest Greek converts, and have devoted themselves to the service of the saints—do you show deference to such men, 16 and to every one who shares their work and toils hard. It is 17 joy to me that Stephanas, Fortunatus, and Achaicus have arrived, because they have supplied what was wanting on your part. They have refreshed my spirit, and yours. 18 Acknowledge the worth of such men as these.

*Kindly  
Greetings*

The Churches of Asia send you greetings; 19 and Aquila and Prisca send you hearty greetings in the Lord, together with the Church which meets at their house. The brethren all send greetings to you. 20 Greet one another with a holy kiss.

*Conclusion*

The greeting of me—Paul—with my own 21 hand. If any one does not love the Lord, let 22 him be accursed. Maran atha (OUR LORD IS COMING). The grace of the Lord Jesus be with you. My love be with 23, 24 you all in Christ Jesus.

## THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS

### *The Apostle and his Readers*

*Greeting* PAUL, AN APOSTLE OF CHRIST JESUS BY THE 1 1

Will of God—and our brother Timothy, to the  
Church of God in Corinth, with all the saints  
throughout Greece: grace and peace to you from God our 2  
Father and the Lord Jesus Christ.

*Thanks-  
giving for* Blessed be the God and Father of our Lord 3  
Jesus Christ, the Father of mercies and God of

*Divine* all comfort. He comforts us in all our afflic- 4  
*Comfort* tion so that we may be able to comfort those

who are in any kind of affliction by the comfort with which  
we ourselves are comforted by God. For as we have more 5  
than our share of suffering for Christ, so also through Christ  
we have more than our share of comfort. But if we endure 6  
affliction, it is for your comfort and salvation; and if we receive  
comfort, it is for your comfort—the feeling you acquire when  
patiently you endure the same sufferings as we also endure.  
And our hope for you is firm; for we know that as you are 7  
sharers in the sufferings, so you are also sharers in the comfort.

*Thanks-  
giving for* About our affliction which came upon us in 8  
the province of Asia, we would have you know,

*Divine* brethren, that we were exceedingly depressed,  
*Deliverance* quite beyond endurance, so that we renounced

all hope even of life. Nay, we had the presentiment of death 9  
within ourselves, in order that our confidence may repose,  
not on ourselves, but on God who raises the dead. He rescued 10  
us from so imminent a death, and will do so again; and we  
have a firm hope in Him that He will still rescue us, while you 11  
lend us your aid by entreaty for us, so that thanksgivings may  
rise from many on our behalf for the boon granted to us at  
the intercession of many.

*Paul's* The reason of our boasting is this—the witness 12

*Motives* of our own conscience that it has been in holi-  
*had been* ness and with pure motives before God, not

*disinterested* with worldly wisdom but by the grace of God,  
that we have conducted ourselves in the world, and above all

in our relations with you. We write to you nothing different 13  
from what you read, or indeed recognize as true, and will, I  
trust, recognize to the end; just as you have partly recognized 14  
that we are your reason for boasting, as you will be ours, on  
the day of Jesus our Lord.

*Why Paul* It was with this confidence that I intended to 15  
*had postponed his* visit you first—so that you might receive a two-  
*Visit* fold joy—and to come your way into Macedonia  
and to return from Macedonia to you, and so 16  
be helped forward by you to Judaea. Well, did I show any 17  
levity in this? Or the plans which I form—do I form them  
on worldly principles, so that it should be, 'Yes, yes,' and  
then 'No, no,' with me?

As certainly as God is faithful, our language to you is not 18  
'Yes' and 'No.' For the Son of God, Jesus Christ, who was 19  
proclaimed among you by us, by Silvanus and Timothy and  
myself—did not show Himself 'Yes' and 'No': it is always  
'Yes' with Him. For all the promises of God have their 'Yes' 20  
in Him; and therefore through Him also we utter the 'Amen'  
to the glory of God. But He who confirms us as well as you 21  
in union with Christ, and has anointed us, is God, and He 22  
has also set His seal upon us, and has put His Spirit into our  
hearts as a guarantee.

But I call God as my soul's witness that it was to spare you 23  
that I gave up my visit to Corinth. Not that we would dom- 24  
ineer over your faith; we would rather assist your joy; for as  
to your faith you stand firm.

But I have resolved not to make a painful visit to you again. 1 2  
For if I give you pain, who then is there to gladden me, but 2  
the persons to whom I give pain? And I wrote that in order 3  
that when I came I might not suffer pain from those who  
ought to give me joy, confident in all of you that my joy is  
the joy of you all. For with many tears I wrote to you, in 4  
deep affliction and anguish of spirit, not in order to pain you,  
but in the hope of showing you how brimful my heart is with  
love for you.

*The penitent* Now if any one has given pain, he has given 5  
*Offender to* it not so much to me, as, in some degree—I  
*be received back* have no wish to exaggerate—to all of you. For 6  
such a person the punishment inflicted by the  
majority is enough. So that you may now take the opposite 7  
course and forgive and comfort him, lest perhaps he be driven  
to despair by his excess of grief. I beg you therefore fully to 8  
reinstate him in your love. For I wrote with this object in 9  
view—to test whether you were obedient in every respect.



When you forgive a man an offence I also forgive it; for in fact 10  
 what I have forgiven, if I have forgiven anything, has been for  
 your sakes, in the presence of Christ, for fear Satan should gain 11  
 an advantage over us. For we are not ignorant of his devices.

*Personal* Now when I came to Troas to spread the 12  
*Trials and* gospel of Christ, even though in the Lord's  
*Apostolic* providence a door stood open before me, yet I 13  
*Success* had no relief for my spirit, because I did not find  
 my brother Titus, so I bade them farewell and went on into  
 Macedonia. But to God be the thanks who in Christ ever 14  
 leads us in His triumphal procession, displaying everywhere  
 through us the sweetness of the knowledge of Him. For we 15  
 are a fragrance of Christ grateful to God in those being saved  
 and in those perishing; to the one an odour of death that 16  
 leads to death, and to others an odour of life that leads to  
 life. And for such service as this who is competent? Unlike 17  
 most teachers, we do not adulterate God's word; but with  
 sincerity, as sent by God, in God's presence we speak in Christ.

*Paul's Con-* Do you say that we are beginning to commend 1 3  
*fidence a* ourselves once more? Or do we need, as some  
*Proof of his* do, letters of recommendation to you or from  
*Divine* you? Our letter is yourselves—written on our 2  
*Mission* hearts and known and read by all men. For you 3  
 show that you are a letter of Christ penned by us, written not  
 with ink, but with the Spirit of the living God, not on tablets  
 of stone, but on human hearts as tablets.

*God alone* Such is the confidence which we have through 4  
*fitted Paul* Christ toward God; not that of ourselves we are 5  
*for his Task* competent to decide anything of our own  
 judgement, but our competency comes from  
 God. He has also made us competent servants of a new 6  
 Covenant, which is not a written code but a Spirit; for the  
 written code kills, but the Spirit gives Life.

*The* But if the service that brings death—its code 7  
*Splendour* being engraved in writing upon stones—came  
*of the new* with glory, so that the children of Israel could  
*Faith* not look steadily on the face of Moses because  
 of the brightness of his face—a transient lustre; will not the 8  
 service of the Spirit be far more glorious? For if the service 9  
 which pronounces doom had glory, far more glorious still is  
 the service which offers righteousness. For, in fact, that 10  
 which was so glorious (Exod. xxxiv. 30, LXX) has no glory  
 at all in comparison with the surpassing glory. For if that 11  
 which was to be abolished came with glory, much more is that  
 which is permanent arrayed in glory.

With such a hope as this, then, we speak without reserve, 12  
 unlike Moses, who used to throw a veil over his face to hide 13  
 from the gaze of the children of Israel the passing away of what  
 was but transitory. But indeed their minds had grown dense; 14  
 for to this day during the reading of the Old Testament the  
 same veil remains unlifted, because it is in Christ that it is to be  
 abolished. Yes, to this day, whenever Moses is read, a veil 15  
 lies upon their hearts. But whenever they return to the Lord, 16  
 the veil is withdrawn (Exod. xxxiv. 34; LXX).

Now the Lord means the Spirit; and where the Spirit of 17  
 the Lord is, freedom is. But all of us, as with unveiled faces 18  
 we mirror the glory of the Lord, are transformed into the  
 same likeness, from glory to glory, even as derived from the  
 Lord the Spirit.

*God's own* Therefore, while engaged in this service, as 1 4  
*Message* we have experienced mercy we do not lose  
*declared* heart. We have renounced the secrecy which 2  
*with simple* means shame. We do not deal in cunning, nor  
*Fidelity* do we adulterate God's word; but by clear  
 statement of the truth we commend ourselves to every  
 human conscience before God. If, indeed, our gospel is 3  
 veiled, the veil is on the heart of those who are perishing, in 4  
 whom the god of this world has blinded their unbelieving  
 minds so as to shut out the radiance of the gospel of the glory  
 of Christ, who is the image of God. (For we do not proclaim 5  
 ourselves, but Christ Jesus as Lord, and ourselves as your  
 servants for the sake of Jesus.) For the God who said, 'Out 6  
 of darkness light shall shine,' is He who has shone in our  
 hearts to give the light of the knowledge of the glory of God  
 in the face of Jesus Christ.

*Paul's Strength* But we have this treasure in fragile earthen 7  
*came wholly* pots, in order that the surpassing greatness of  
*from God* the power may be seen to be God's and not to  
 come from us. At all points we are hard pressed, yet not 8  
 hemmed in; perplexed, yet not at our wits' end; pursued, yet 9  
 not forsaken; struck down, yet not destroyed; always carry- 10  
 ing about in our bodies the putting to death of Jesus, so that  
 in our bodies the life of Jesus also may be manifest. For we, 11  
 alive though we are, are continually surrendering ourselves  
 to death for the sake of Jesus, so that in our mortal nature,  
 the life of Jesus also may be manifest. Thus death is at work 12  
 in us, but life in you.

*The Hope of* But as we have that same Spirit of faith of 13  
*Eternal Life* which it is written, 'I BELIEVED, AND THEREFORE  
 I SPOKE' (Ps. cxvi. 10), we too believe; therefore

we also speak. For we know that He who raised the Lord Jesus will raise us also with Jesus, and will set us with you in His presence. For everything is for your sakes, in order that grace may increase with the increased number of its recipients, and so provoke abundant thanksgiving to the glory of God.

*Transitory* Therefore we do not lose heart. But, even 16  
*Pain may* though our outward man does waste away, yet  
*lead on to* our inward man is renewed day by day. For 17  
*Eternal* our light and transitory affliction is achieving  
*Glory* for us, beyond all proportion, an eternal weight 18  
 of glory—if we look not at the seen, but at the unseen; for the seen is temporary, but the unseen is eternal.

For we know that if the mere tent, which is 1 5  
*The spiritual* our earthly house, is taken down, we have in  
*and im-* heaven a building from God, a house not made  
*mortal Body* by human hands, but eternal. In this one,  
 indeed, we sigh, because we long to put on over it our dwelling 2  
 which comes from heaven—sure that, when we have put it on 3  
 we shall not be found unclothed. Yes, we who are in this tent 4  
 do sigh under our burdens, not that we wish to lay aside our  
 tent, but rather to put the other over it, so that our mortality  
 may be absorbed in Life. And He who formed us for this very 5  
 purpose is God, who has given us His Spirit as guarantee.

We have therefore an unfailing confidence. 6  
*The* We know that while we are at home in the body  
*heavenly* we are away from the Lord; for we guide our- 7  
*Home* selves by faith and not by external appearance.  
*joyfully* So we have confidence, and we should be better 8  
*anticipated* pleased to leave our home in the body and make our home  
 with the Lord. For this reason also we make it our ambition, 9  
 whether in our home or away, to please Him. For we must all 10  
 of us appear before Christ's judgement-seat in our true light,  
 in order that each may receive an award for his actions in this  
 life, in accordance with what he has done, whether it be good  
 or bad.

Knowing then what the fear of the Lord 11  
*The Fear* means, we endeavour to win men, and to God  
*and Love* our motives are clear, and I hope clear also to  
*of Christ* you in your own consciences. We are not com- 12  
 mending ourselves again to you, but are furnishing you with  
 a ground of boasting on our behalf, so that you may have a  
 reply ready for those who boast openly but yet insincerely.  
 For if we have been beside ourselves, it has been towards God; 13  
 or if we are in our senses, it is for your good. For the love of 14  
 Christ overmasters us, since we are convinced of this, that One

died for all, hence they all died, and that He died for all in order that the living may no longer live to themselves, but to Him who for them died and rose again.

*The new View of Life which results* Therefore for the future we know no one simply as a man. Even if we have known Christ simply as a man, yet now we do so no longer. So if any one is in Christ, he is a new creature: the old state of things has passed away; a new has come. And all this is from God, who has reconciled us to Himself through Christ, and has appointed us ministers of this reconciliation, to tell how in Christ God was reconciling the world to Himself, not charging men's transgressions to their account, and how He has deposited with us the message of this reconciliation.

*The Message of Peace and Friendship* As Christ's ambassadors, therefore, we speak, God, as it were, making entreaty through us: we entreat you on Christ's behalf, be reconciled to God. He has made Him who knew nothing of sin to be sin for us, in order that in Him we may become the righteousness of God. And as God's fellow-workers, we entreat also that God's grace be not received in vain by you. For He says, 'AT AN ACCEPTABLE TIME I HAVE LISTENED TO YOU, AND ON A DAY OF SALVATION I HAVE SUCCOURED YOU' (Isa. xlix. 8). See, now is the acceptable time! Now is the day of salvation!

*Apostolic Credentials* We give no cause for stumbling of any sort, lest our ministry should incur discredit. On the contrary, we seek to commend ourselves as God's servants in every way—by great endurance, by afflictions, distresses, anguish; in floggings, imprisonments, tumults; by toil, sleeplessness, hunger and thirst; by purity, knowledge, patience, kindness, by the Holy Spirit, by sincere love; by truthful speech, by the power of God; by the weapons of righteousness in right hand and left; through honour and ignominy, through calumny and praise: regarded as impostors, and yet true men; as unknown, yet well known; as dying, and behold we are yet alive; as chastised, but not done to death; as grieved, but always joyful; as poor, but enriching many; as having nothing, yet possessing everything.

*An Appeal for personal Affection* To you, Corinthians, we speak frankly: we have opened our hearts to you. There is no lack of room for you in us; the lack of room is in your own affection. Then as a fair return—I speak as to my children—let your hearts be opened also.



*Intimate  
Friendship  
with  
Idolaters  
forbidden*

Avoid unsuitable connexions with unbelievers. For what is there in common between righteousness and lawlessness? Or what partnership has light with darkness? What harmony can exist between Christ and Belial? Or what participation has a believer with an unbeliever? And what compact has the Temple of God with idols? For we are the Temple of the living God; as God has said, 'I WILL DWELL AMONG THEM, AND HOLD INTERCOURSE WITH THEM; AND WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE' (Lev. xxvi. 12; Ezek. xxxvii. 27).

Therefore,

"COME OUT FROM AMONG THEM AND SEPARATE YOURSELVES," SAYS THE LORD, "AND TOUCH NOTHING UNCLEAN; AND I WILL RECEIVE YOU, AND WILL BE A FATHER TO YOU, AND YOU SHALL BE MY SONS AND DAUGHTERS," says the Lord Almighty' (Isa. lii. 11; Hos. i. 10; Isa. xliii. 6).

Having therefore these promises, beloved, let us cleanse ourselves from all defilement of body and of spirit, and attain to holiness through the fear of God.

*Paul and his  
Converts*

Make room for us in your hearts. We have wronged no one, we have ruined no one, we have overreached no one. I do not say this as blaming you, for, as I have already said, you have such a place in our hearts that we would die with you or live with you. I have great confidence in you; loudly do I boast of you. I am filled with comfort: my heart overflows with joy amid all our affliction.

*The timely  
Arrival of  
Titus*

For even after our arrival in Macedonia we could get no relief for body or mind. We were greatly harassed; there were conflicts without and fears within. But God who comforts the downcast, comforted us by the coming of Titus, and not by his coming only, but also by the comfort he had on your account, as he reported to us your eager affection, your grief, and your jealousy on my behalf, so that I rejoiced more than ever.

*Earnest  
Repentance  
in Corinth*

For if I did give you pain by my letter, I do not regret it; if I did regret it (for I see that that letter, if only for a time, gave you pain); now I rejoice, not in your pain, but because the pain led to repentance; for your pain was such as God accepts, so that you received no injury from us in any respect. For the pain God accepts produces repentance not to be regretted, leading to salvation; but the pain of the world finally produces

death. For mark this very pain that God accepts, what earnestness it has called forth in you, what self-defence, what indignation, what alarm, what longing affection, what jealousy, what requital of wrong! You have completely wiped away reproach from yourselves in the matter. So then, though I wrote to you, it was not because of him who did the wrong, nor him who suffered it, but in order to make clear among you your earnest care for us in the sight of God.

*Paul's  
Hopes  
realized*

For this reason we feel comforted; and—in addition to our own comfort—we have been filled with all the deeper joy at the joy of Titus, because his spirit has been set at rest by you all.

For however I may have boasted to him about you, I have not been shamed; but as all we have said to you is true, so also our boasting before Titus about you has proved true. And his affection is all the more drawn to you when he calls to mind the obedience of you all, how with fear and trembling you received him. I rejoice that I have complete confidence in you.

#### *Help for the Poor in Jerusalem*

*Generous  
Gifts from  
Macedonia*

But, brethren, we desire to let you know the grace of God which has been bestowed on the Churches of Macedonia; how, amid a trial of great affliction, their abundant joy even in their deep poverty has overflowed in the wealth of their liberality. I testify that to the extent of their power, and even beyond their power, they have of their own choice given help. With earnest entreaty they begged from us the favour of sharing in this service to the saints. They indeed exceeded our expectations. First of all they gave themselves to the Lord and to us as God willed. This led us to urge Titus that, as he had been the one who commenced the work, so he should complete among you this act of beneficence also. Well, as you are eminent in everything, in faith and speech and knowledge and all zeal, and in your love for us, see that this beneficent spirit also flourishes in you.

*The Example  
of Jesus*

I am not saying this by way of command, but to test by other men's earnestness the genuineness of your love also. For you know the grace of our Lord Jesus Christ—how for your sakes he became poor, though He was rich, in order that you through His poverty might become rich. But in this matter I give my opinion; for this is to your advantage, seeing that you were the first, not merely to act, but even to form the purpose a year ago.

*Sympathy  
and Help to  
be mutual*

And now complete the act also, in order<sup>11</sup> that your readiness of will may be matched by execution in proportion to your means. For if<sup>12</sup> the readiness is forthcoming, the gift is acceptable according to what a man has, and not what he has not. Not that others are to have relief while you are hard pressed,<sup>13</sup> but that by way of reciprocity your surplus should at the<sup>14</sup> present juncture contribute to their deficiency, in order that their surplus may in turn contribute to your deficiency, so that there may be reciprocity. As it is written, 'HE WHO GATHERED<sup>15</sup> MUCH HAD NOT TOO MUCH, AND HE WHO GATHERED LITTLE HAD NOT TOO LITTLE' (Exod. xvi. 18).

*The new  
Mission of  
Titus*

But thanks be to God that He inspires the<sup>16</sup> heart of Titus with the same interest in you; he<sup>17</sup> welcomed our request, and being in very earnest comes to you of his own choice. And we send<sup>18</sup> with him the brother whose praises for his preaching the gospel are sounded throughout all the Churches. And more<sup>19</sup> than that, he was chosen by the vote of the Churches to travel with us, in our administration of this generous gift, to promote the Lord's glory and gratify our own desire. For we are<sup>20</sup> taking steps to prevent any one from blaming us in respect to these liberal contributions which we are administering. We<sup>21</sup> aim at appearing honourable in the sight not only of God, but also of men.

And we send with them our brother, whom we have often<sup>22</sup> in many matters proved to be zealous, and now far more zealous through the strong confidence which he has in you.

*A loving  
Welcome  
requested*

As for Titus, he is my partner and comrade<sup>23</sup> in my labours for you. And as for our brethren, they are apostles of churches, and are the glory of Christ. Exhibit therefore to the Churches<sup>24</sup> an evidence of your love and a vindication of our boasting to these brethren about you.

*Contributions were  
to be ready  
when Paul  
came*

As to this service to the saints, it is really<sup>1</sup> unnecessary for me to write to you. For I know<sup>2</sup> your readiness, of which I boast of you to the Macedonians, pointing out that for a whole year Greece has been ready; and your ardour has stimulated the majority of them. Still, I send the brethren in<sup>3</sup> order that in this matter our boast about you may not prove hollow; so that, as I told them, you may be ready; for fear<sup>4</sup> that if any Macedonians come with me and find you unprepared, we—not to say yourselves—should be put to shame by this confidence of ours. I have thought it necessary therefore<sup>5</sup>

to request these brethren to visit you first, and to make sure beforehand that your promised benefaction may be ready as a benefaction, and not as something extorted from you.

*We shall reap as we have sown* But note this: he who sows thinly will also 6  
reap thinly, and he who sows bountifully will  
also reap bountifully. Let each contribute as 7  
he has decided in his own mind, and not with  
pain or constraint, 'IT IS A CHEERFUL GIVER THAT GOD LOVES'  
(Prov. xxii. 8; LXX). And God is able to bestow every 8  
blessing on you in abundance, so that having in every case  
all sufficiency at all times, you may have ample means for all  
good works. As it is written, 9

'HE HAS SCATTERED ABROAD,  
HE HAS GIVEN TO THE POOR,  
HIS RIGHTEOUSNESS REMAINS FOR EVER' (Ps. cxii. 9).

*The happy Results of Liberality* And God, who supplies seed for the sower and 10  
bread for eating, will supply you with seed and  
multiply it, and will increase the benefits wrought  
by your almsgiving. You will thus be enriched 11  
in every way so as to show all liberality, such as through our  
instrumentality evokes thanksgiving to God. For the service 12  
rendered in this ministry not only helps to relieve the wants of  
the saints, but it also has an overflow in many thanksgivings  
to God. By the evidence of this service, you bring glory to 13  
God for your loyalty to your profession of the gospel of Christ,  
and for the liberality of your contributions for them and for  
all, while they themselves also in prayer on your behalf 14  
yearn towards you because of the surpassing grace of God  
which rests upon you. Thanks be to God for His unspeak- 15  
able gift!

• *Paul's Vindication of his Apostleship*

*Paul reluctant to assert his Authority* Now I, Paul, entreat you by the gentleness 1 10  
and reasonableness of Christ—I who (as you  
say) when present am humble among you, but  
when absent am bold towards you. I beg that 2  
you will not force me, when I do come, to show my courage by  
the confidence with which I reckon I shall be bold, against  
some who reckon that we are guided by worldly motives. For 3  
though we live in the world, it is no worldly warfare that we  
are waging. The weapons of our warfare are not of this 4  
world, but are mighty before God for overthrowing fortresses.  
For we overthrow reasonings and everything raised aloft 5  
against the knowledge of God; and we lead every thought  
captive and bring it into obedience to Christ; while we hold 6



ourselves in readiness to punish all disobedience, as soon as you have fully shown your obedience.

*Paul's* Open your eyes to what is before your face. 7  
*Vigour of* If any man is sure of himself that he belongs to  
*Speech and* Christ, let him consider again that, just as he  
*Action* belongs to Christ, so also do we. If, indeed, I 8  
 were to boast somewhat loudly of our authority, which the  
 Lord has given that we may build you up, not cast you down,  
 I should not be ashamed. Let it not seem as if I wanted to 9  
 frighten you by my letters. For they say, 'His letters are 10  
 weighty and forcible, but his personal presence is feeble, and  
 his speech is contemptible.' Let such people take account of 11  
 this, that whatever we are in word by our letters when absent,  
 the same are we also in act when present.

*Corinth* We do not venture to rank or compare our- 12  
*included* selves with certain persons who recommend  
*in Paul's* themselves. Yet they are not wise in measuring  
*Mission* and comparing themselves with one another.  
 We, however, will not boast beyond our due limits, but will 13  
 keep within the limit of the sphere which God has assigned to  
 us as a limit, which reaches even to you. There is no straining 14  
 of authority on our part, as though it did not extend to you.  
 For we were the first to come to you with the gospel of Christ.  
 We do not boast beyond our due limits, nor of other men's 15  
 labours; but we entertain the hope that, as your faith grows,  
 our field of activity among you may be enlarged till it goes  
 beyond you, and we may preach the gospel in the districts 16  
 beyond you, not boasting in another man's field about work  
 already done by him.

*Credentials* But 'WHOEVER BOASTS, LET HIS BOAST BE IN 17  
*must be* THE LORD' (Jer. ix. 24). It is not the man who 18  
*from God* commends himself that is accepted, but the one  
 whom the Lord commends.

*Paul's* I wish you could have borne with a little folly 1 11  
*Motive one* on my part; nay, do bear with me. I am jealous 2  
*of anxious* over you with God's own jealousy. For I have  
*Love* betrothed you to Christ to present you like a  
 faithful bride to her one husband. But I am afraid that, as 3  
 the serpent in his craftiness deceived Eve, so your thoughts  
 may be perverted from their simplicity and their fidelity to  
 Christ. If indeed a chance-comer proclaims another Jesus 4  
 whom we did not proclaim, or if you receive a Spirit different  
 from the one you have received or a gospel different from that  
 which you have welcomed, your toleration is admirable  
 indeed! Why, I reckon myself in no respect inferior to those 5

pre-eminent Apostles. And if in speech I am no orator, yet 6  
in knowledge I am not deficient. Nay, we have in every way  
made that evident to you.

*Paul's Reason for foregoing his Right to Maintenance* Did I sin in abasing myself that you might be 7  
exalted, in that I proclaimed God's gospel to you  
without reward? Other Churches I robbed, 8  
receiving pay from them in order to do you  
service. And when I was with you and my re- 9  
sources failed, I was a dead-weight on no one; for the brethren,  
when they came from Macedonia, fully supplied my wants—  
and I kept myself from being in the least a burden to you, and  
will do so still. It is Christ's truth on my lips when I say that I 10  
will not be stopped from boasting of this anywhere in Greece.  
And why? Because I do not love you? God knows that I 11  
do. What I am doing I will still do, to cut the ground from 12  
under the feet of those who desire ground for being recognized  
as equal with us in the matters they boast about. Men of this 13  
stamp are sham apostles, dishonest workmen, assuming the  
garb of Apostles of Christ. And no wonder! Satan himself 14  
assumes the garb of an angel of light. It is therefore no great 15  
thing for his servants also to assume the garb of servants of  
righteousness. Their end will be in accordance with their deeds.

*An ironical Defence of his own good Sense* Again I say, let no one think that I am a fool. 16  
Or if you must, make allowance for me even as a  
fool, in order that I, too, may boast a little.  
What I am now saying, I do not say by the 17  
Lord's command, but as a fool in his folly in this confident  
boasting. Since many boast for merely human reasons, I too 18  
will boast. Wise as you are, you find pleasure in tolerating 19  
fools. For you tolerate it if any one makes a slave of you, 20  
lives at your expense, makes off with your property, gives  
himself airs, or strikes you on the face!

*Paul's Perils and Hardships* I speak in self-disparagement as though admit- 21  
ting our feebleness. Yet let who will be  
'courageous'—I speak in folly—I too am cour-  
ageous. Are they Hebrews? So am I. Are 22  
they Israelites? So am I. Are they descendants of Abraham?  
So am I. Are they servants of Christ? (I speak as if I were 23  
out of my senses.) Much more I; exceeding them in labours,  
exceeding them in imprisonments, quite surpassing them in  
floggings, with risk of life many a time. From the Jews I have 24  
five times received forty lashes all but one. Thrice I have been 25  
beaten with rods, once I have been stoned, thrice I have been  
shipwrecked, a whole night and day I have passed in the deep. I 26  
have travelled much, amid dangers from rivers, dangers from

robbers, dangers from my own people, dangers from Gentiles; dangers in the city, dangers in the desert, dangers by sea, dangers among false brethren; in labour and toil, with many a sleepless night, in hunger and thirst, in frequent fastings, in cold and lack of clothing. And apart from all else, there is that which presses on me daily—my anxiety for all the Churches. Who is weak, and I not weak? Who is led astray, and I not fired with anger?

If boast I must, it shall be of things which display my weakness. The God and Father of our Lord Jesus Christ—who is blessed for ever—knows that I am speaking the truth.

*Paul's  
Escape from  
Damascus*

In Damascus the governor under King Aretas had the city watched, in order to arrest me, but I was let down in a basket through a window in the wall, and so escaped his hands.

*Sublime  
Visions and  
humbling  
Infirmities*

I am obliged to boast. It is not profitable, but I will proceed to visions and revelations of the Lord. I know a man in Christ who fourteen years ago—whether in the body or out of the body I know not; God knows—was caught up, this man, even to the third heaven. And I know that this man—whether in the body or apart from the body I do not know; God knows—was caught up into Paradise and heard unspeakable things which no human being is permitted to repeat. Of such a one I will boast; but of myself I will not boast, except in my weaknesses. If indeed I should choose to boast, I should not be a fool, for I should be speaking the truth. But I forbear, lest any one should esteem me more highly than by what he sees of me or hears from my lips. And because the revelations were of such surpassing grandeur—therefore, lest I should be over-elated there was given me a thorn in the flesh, Satan's angel to torture me, lest I should be over-elated. Concerning this, three times have I besought the Lord that he might leave me; but He has said to me, 'My grace suffices for you, for power is perfected in weakness.' Most gladly therefore will I rather glory in my infirmities in order that the power of Christ may overshadow me. Hence I take delight in infirmities, in insults, in distresses, in persecutions, in grievous difficulties—for Christ's sake; for when I am weak, then am I strong.

*The true  
Credentials  
of an  
Apostle*

I have descended to folly, but you have compelled me. Why, you ought to have been my vindicators; for in no respect have I been inferior to the pre-eminent Apostles, even though I am nothing. The signs that mark the Apostle have been done among you, in unwearied persistence, with signs and

marvels and mighty works. In what respect have you been 13  
worse used than other Churches, except that I myself was not a  
dead-weight upon you? Forgive this injustice!

*An intended* See, I am now for the third time prepared to 14  
*Visit to* visit you, and I will not be a dead-weight on you.

*Corinth* I desire not your money, but yourselves; for  
children ought not to put by for their parents,  
but parents for their children. And I will most gladly spend 15  
and be utterly spent for the good of your souls. If I love you  
so intensely, am I the less to be loved? Be that as it may, I was 16  
not a burden to you.

*The* But I was cunning and entrapped you, they  
*unselfish* say! Is there one of these I have sent to you by 17  
*Motives of* whom I overreached you? I begged Titus to 18  
*Paul and* visit you, and sent our brother with him. Did  
*Titus* Titus overreach you at all? Were we not guided  
by the same Spirit, and did we not walk in the same steps?

*An Appeal* You are thinking all this time that we are 19  
*to the great* making our defence to you. Really it is before  
*Judge of all* God in Christ that we speak. But, beloved, it  
is all with a view to your upbuilding. For I am 20  
afraid that perhaps when I come I may not find you what I  
desire, and that you may find me what you do not desire; that  
perhaps there may be contention, jealousy, anger, party spirit,  
calumny, backbiting, and arrogance; and that upon re- 21  
visiting you I may be humbled by my God in your presence,  
and may have to mourn over many who formerly sinned, and  
who have not repented of the uncleanness, licentiousness, and  
sensuality which they have practised.

*Coming In-* This is my third visit to you. 'ON THE 1 13  
*vestigations* EVIDENCE OF TWO OR THREE WITNESSES EVERY  
*and Punish-* WORD SHALL BE CONFIRMED' (Deut. xix. 15).  
*ments*

Those who sinned formerly, and indeed the rest 2  
of you, I have forewarned and still forewarn, as when I was  
with you the second time, and now in my absence, that, when  
I come again, I shall not spare you; since you want a proof that 3  
Christ speaks by my lips. Christ is not feeble towards you,  
but powerful among you. Though He was crucified through 4  
weakness, yet He lives through the power of God. And  
though we share His weakness, yet with Him we shall live to  
deal with you through the power of God.

*\* Examine* It is your own selves you must test to discover 5  
*yourselves on* whether you are true believers: examine your-  
*the one* selves. Or do you not know that Jesus Christ  
*vital Point* is within you, unless you cannot stand the test?



But I trust that you will recognize that we can stand the test. 6  
And our prayer to God is that you may do nothing wrong; ~~not~~ 7  
in order that we may be shown to stand the test, but that you  
may do what is right, even though we may seem not to stand  
the test. For we have no power against the truth, but only for 8  
the truth; and we rejoice when we are feeble but you are 9  
strong. This we also pray for—your perfection. For this 10  
reason I write thus while ~~absent~~, that when present I may not  
have to act severely in the exercise of that authority which the  
Lord has given me for building up, and not for pulling down.

Finally, brethren, farewell; seek perfection, 11  
*Concluding* take comfort, be of the same spirit, live in peace.  
*Words* And the God of love and peace shall be with  
you.

Salute one another with a holy kiss. All the saints salute 12,13  
you.

The grace of the Lord Jesus Christ, the love of God, and 14  
the fellowship of the Holy Spirit be with you all.

## THE EPISTLE OF PAUL TO THE GALATIANS

### Introduction\*

#### Greeting

PAUL, AN APOSTLE—SENT NOT FROM MEN NOR 1  
through any man, but through Jesus Christ and 2  
God the Father who raised Him from the dead—and all the 3  
brethren who are with me: to the Churches of Galatia. Grace 4  
to you and peace from God the Father, and from our Lord 5  
Jesus Christ, who gave Himself for our sins in order to rescue 6  
us from the present wicked world in accordance with the 7  
will of our God and Father. To Him be the glory for ever 8  
and ever ! Amen. 9

#### Paul vindicates his Apostolic Authority

*The falling away of the Galatians* I am amazed that you are so readily deserting 6  
for a different gospel Him who called you by 7  
the grace of Christ. For other gospel there is 8  
none; but there are some persons who are 9  
troubling you, and seeking to distort the gospel of Christ. 10  
But even if we or an angel from heaven should preach you a 11  
gospel contrary to that which we have preached to you, let 12  
him be accursed. What I have said I say again: if any one 13  
preaches to you a gospel contrary to that which you have 14  
received, let him be accursed. Is it man's favour or God's 15  
that I try to gain? Or am I seeking to please men? If I were 16  
still a man-pleaser, I should not be Christ's servant.

#### Paul's Teaching

*came direct from Christ* I must tell you, brethren, that the gospel 11  
which I preach bears no human impress. For 12  
indeed it was not from man that I received or 13  
learnt it, but by a revelation from Jesus Christ. 14  
You have heard of my early career in Judaism—how furiously 15  
I persecuted the Church of God, and made havoc of it; and 16  
how in devotion to Judaism I outstripped many men of my 17  
own age among my people, being far more zealous than they 18  
for the traditions of my forefathers. But when He who set me 19  
apart even from my birth, and called me by His grace, saw fit 20  
to reveal His Son within me, in order that I might preach Him 21  
among the Gentiles, I did not confer with any human being, 22

nor did I go up to Jerusalem to those who were Apostles 17  
before me, but I went away at once into Arabia, and after-  
wards came back to Damascus.

*Visits to* Then, three years later, I went up to Jerusalem 18  
*Jerusalem,* to visit Cephas, and I spent a fortnight with him.  
*Syria, and* I saw none of the other Apostles, except James, 19  
*Cilicia* the Lord's brother. Be sure that in writing this 20  
to you I am speaking the truth, as in the sight of God. After- 21  
wards I visited the districts of Syria and Cilicia. But to the 22  
Christian Churches in Judaea I was personally unknown.  
They only heard it said, 'He who was once our persecutor 23  
is now preaching the faith on account of which he formerly  
made havoc.' And they gave glory to God on my account. 24

*Paul's* Then, after an interval of fourteen years, I 1 2  
*Divine Call* again went up to Jerusalem with Barnabas, tak-  
*recognized* ing Titus also with me. I went up in obedience 2  
*in Jerusalem* to a revelation, and I put before them the gospel  
which I proclaim among the Gentiles. I did this in private to  
the leaders of the Church, for fear that I was running or should  
have run in vain. But although my companion Titus was a 3  
Greek, not even he was compelled to be circumcised. My 4  
action was on account of the false brethren secretly introduced,  
who had stolen in to spy out the freedom which is ours in  
Christ Jesus, in order to enslave us again. Not for an hour 5  
did we give way and submit to these, that the gospel might  
continue with you in its purity. Further, from the reputed 6  
leaders (whether they were men of importance or not matters  
nothing to me: God recognizes no external distinctions)—  
from these reputed leaders I received no new suggestions. So 7  
far from that, when they saw that I was entrusted with the  
preaching of the gospel to the Gentiles as Peter had been with  
that to the Jews—for He who had been at work in Peter for 8  
an apostleship to the Jews had also been at work in me for the  
Gentiles—and when they perceived the grace which was 9  
granted to me, the reputed pillars of the Church, James,  
Cephas, and John, welcomed Barnabas and me to their  
fellowship, on the understanding that we were to go to the  
Gentiles and they to the Jews. Only they urged that we 10  
should remember their poor—a thing which I myself was  
even eager to do.

*Peter openly* But when Peter visited Antioch, I opposed 11  
*rebuked by* him to his face, because his conduct condemned  
*Paul* him. For until certain persons came from 12  
James he would eat with Gentiles; but when they  
came, he withdrew and separated himself for fear of the Cir-

cumcision party. And along with him the other Jews also 13  
concealed their real opinions, so that even Barnabas was  
carried away by their dissimulation. As soon as I saw that 14  
they were not keeping to the true line of the gospel, I said to  
Cephas, before them all,

'If you, though a Jew, live as a Gentile<sup>2</sup> does, and not as a  
Jew, how can you make the Gentiles live like Jews?'

We, though we are Jews by birth and not Gentile sinners, 15  
know that a man is justified, not by keeping the law, but only 16  
through faith in Jesus Christ. So we too have believed in  
Christ Jesus, that we might be justified through faith in Christ,  
and not through keeping the Law. For through keeping the  
Law no human being shall be justified. But if while we are 17  
seeking in Christ acquittal from guilt we ourselves are con-  
victed of sin, is Christ then an agent of sin? God forbid!  
Why, if I rebuild that which I had demolished, I thereby 18  
constitute myself a transgressor; for by the Law I died to the 19  
Law in order that I might live for God. I have been crucified 20  
with Christ, and it is no longer I that live, but Christ lives in  
me; and the life which I now live in the body I live by faith in  
the Son of God who loved me and gave Himself up for me. I 21  
do not nullify the grace of God; for if acquittal from guilt  
comes through the Law, then Christ died in vain.

*The Jewish Law far inferior to the Christian Faith*

*An Appeal to the Experience of the Galatians* You foolish Galatians! who has bewitched 1 3  
you—before whose very eyes was portrayed  
Jesus Christ crucified! This one question 2  
I would ask you:

Is it on the ground of obeying the Law that  
you received the Spirit, or is it because you heard and believed?

Are you so foolish? Having begun by the spiritual, are 3  
you now going to reach perfection by the external? Have 4  
you experienced so much to no purpose—if indeed it has been  
to no purpose? He who gives you His Spirit and works 5  
miracles among you—is it on the ground of your doing the  
Law, or of your having heard and believed? Even as 6  
ABRAHAM BELIEVED GOD, AND IT WAS PLACED TO HIS ACCOUNT  
AS RIGHTEOUSNESS (Gen. xv. 6).

*Acceptance with God is the Result of Faith* You see then that those who rest on faith 7  
are the true sons of Abraham. And the 8  
Scripture, foreseeing that in consequence of  
faith God would justify the Gentiles, foretold the  
Good News to Abraham, saying, 'IN YOU ALL THE NATIONS  
SHALL BE BLESSED' (Gen. xii. 3; xvi. 18). So we see that those 9



who rest on faith are blessed with believing Abraham. **At** 10  
 who depend upon obedience to the Law are under a curse;  
 for it is written, 'CURSED IS EVERY ONE WHO DOES NOT ABIDE BY  
 ALL THE PRECEPTS OF THE LAW AND PRACTISE THEM' (Deut.  
 xxvii. 26).

It is evident, too, that no one can be put right with God by 11  
 Law, because 'THE RIGHTEOUS SHALL LIVE BY FAITH' (Hab. ii  
 4), and the Law has nothing to do with faith. It teaches that 12  
 'HE WHO DOES THESE THINGS SHALL LIVE BY THEM' (Lev. xviii. 5).  
 Christ purchased our freedom from the curse of the Law by 13  
 becoming accursed for us (for Scripture says, 'CURSED IS  
 EVERY ONE WHO HANGS UPON A TREE' [Deut. xxi. 23]), in order  
 that in Christ Jesus the blessing of Abraham might come upon 14  
 the Gentiles, so that through faith we might receive the  
 promised Spirit.

*The Law did not invalidate God's Promises* Brethren, I will take an illustration from 15  
 current life. Even a human covenant, when  
 once ratified, no one can set aside or amplify.  
 Now the promises were given to Abraham and to 16  
 his seed. It does not say 'and to seeds' referring to many, but  
 'and to your seed' [Gen. xii. 7] referring to one—and this is  
 Christ. I mean that the Covenant which God had ratified is 17  
 not abrogated by the Law which was given four hundred and  
 thirty years later—so as to annul the promise. For if the 18  
 inheritance comes from Law, it no longer comes from a  
 promise. But God has granted it to Abraham by promise.

*The real Place and Use of the Law* Why then the Law? It was imposed later on 19  
 with a view to transgressions, until the seed  
 should come to whom the promise had been  
 made, and it was arranged by angels through the  
 hand of a mediator. But there cannot be a mediator for only 20  
 one. God, however, is only one. Is the Law then opposed to 21  
 the promises of God? God forbid! for if a Law had been  
 given which could have conferred life, righteousness would  
 certainly have come by the Law. But Scripture has imprisoned 22  
 all under sin, in order that the promise depending on faith in  
 Jesus Christ may be given to those who believe.

*The Law prepares us to welcome the Saviour* Before this faith came, we were imprisoned 23  
 under the Law, waiting in custody for the faith  
 which was to be revealed. So that the Law has 24  
 proved a tutor to discipline us for Christ, that  
 through faith we may be justified. But now that this faith has 25  
 come, we are no longer under a tutor. You are all sons of God 26  
 through faith in Christ Jesus; for all of you who have been 27  
 baptized into Christ have clothed yourselves with Christ.

There cannot be Jew and Greek, slave and free man, male and 28  
 females, you are all one in Christ Jesus. And if you belong to 29  
 Christ, then you are indeed Abraham's offspring, and are  
 heirs in accordance with the promise.

*Divine* Now I say that so long as an heir is a child, 1 4  
*Sonship only* he in no way differs from a slave, although he is  
*possible* the owner of everything, but he is under 2  
*through* guardians and trustees until the time his father  
*Faith in* has appointed. So we also, when we were 3  
*Christ* minors, were kept like slaves under the world's  
 rudimentary notions. But, when the time was fully come, 4  
 God sent forth His Son, born of a woman, born subject to  
 Law, in order to ransom those who were subject to Law, so 5  
 that we might receive recognition as sons. And because you 6  
 are sons, God has sent out the Spirit of His Son to enter your  
 hearts and cry 'Abba! Father!' Therefore you are no 7  
 longer a slave, but a son; and if a son, then an heir also  
 through God's own act.

*Mere* But at one time, you, having no knowledge 8  
*external* of God, were slaves to gods which were no gods  
*Observances* of all. Now, however, when you have come to 9  
*worthless* know God—or rather to be known by Him—  
 how is it you are turning back again to the weak and worthless  
 rudimentary notions to which you are once more willing to be  
 enslaved? You observe days and months, special seasons, 10  
 and years. I am alarmed about you, that I have perhaps 11  
 bestowed labour upon you to no purpose.

*The once* Brethren, become as I am, I beseech you; 12  
*eager* for I also became like you. I do not imply  
*Affection* that you have done me any wrong. As you 13  
*of the* know, in former days it was on account of  
*Galatians* bodily infirmity that I proclaimed the gospel to 14  
 you, and yet the physical condition which was such a trial to  
 you, you did not regard with contempt or loathing, but you  
 received me as an angel of God or Christ Jesus Himself!  
 What then has become of that self-congratulation of yours? 15  
 For I bear you witness that had it been possible you would  
 have torn out your own eyes and have given them to me.  
 Can it be that I have become your enemy by speaking the 16  
 truth to you?

*Paul's* These men pay court to you, but not hon- 17  
*Anxiety for* ourably. They want to isolate you, so that you  
*the Welfare* may pay court to them. To be paid court to in 18  
*of the* an honourable cause is an honourable thing  
*Galatians* always, and not only when I am with you, my

children—you for whom I am again in birth-pangs, until, 19  
 Christ is formed within you. Would that I were with you 20  
 just now and could change my tone, for I am perplexed about  
 you,

*Ishmael  
 a Slave,  
 Isaac free*

Tell me,—you who want to be subject to Law 21  
 —will you not listen to the Law? It is written 22  
 that Abraham had two sons, one by the slave- 23  
 woman and one by the free woman. But 23  
 whereas the child of the slave-woman had an ordinary birth,  
 the child of the free woman was born in fulfilment of God's  
 promise. All this is allegorical; for the women represent two 24  
 Covenants. One originates on Mount Sinai, and bears  
 children destined for slavery. This is Hagar: for the name 25  
 Hagar stands for Mount Sinai in Arabia, and corresponds to  
 the present Jerusalem, which is in bondage together with her  
 children. But the Jerusalem which is above is free, and she is 26  
 our mother. For it is written, 27

‘REJOICE, THOU BARREN WOMAN THAT BEAREST NOT,  
 BREAK FORTH INTO A JOYFUL CRY, THOU THAT DOST NOT  
 TRAVAIL.

FOR THE DESOLATE WOMAN HAS MANY CHILDREN—  
 MORE THAN SHE WHO HAS A HUSBAND’

(Isa. liv. 1).

‘Stedfastly But you, brethren, like Isaac, are the 28  
 maintain children of a promise. Yet just as, at that 29  
 your time, the child of ordinary birth persecuted  
 Freedom’ the one born according to the word of the  
 Spirit, so it is now. But what says the Scripture? ‘SEND 30  
 AWAY THE SLAVE-WOMAN AND HER SON, FOR NEVER SHALL  
 THE SLAVE-WOMAN’S SON SHARE THE INHERITANCE WITH THE  
 SON OF THE FREE WOMAN’ (Gen. xxi. 10). Therefore, 31  
 brethren, we are not the children of a slave-woman,  
 but of the free woman. Christ has made us completely 1 5  
 free; stand fast then and do not again be hampered with  
 the yoke of slavery.

*Legalism  
 leaves no  
 Room for  
 Christ*

Mark, it is I Paul who tell you that if you 2  
 receive circumcision Christ will avail you 3  
 nothing. I once more protest to every man who 3  
 receives circumcision that he is under obliga- 4  
 tion to keep the whole of the Law. You have lost the good 4  
 of union with Christ if you seek acquittal by Law: you have  
 fallen from grace. For in spirit and owing to our faith we 5  
 wait in hope of acceptance. In Christ Jesus neither circum- 6  
 cision nor uncircumcision is of any avail; but only faith  
 working through love.

*A final Word of Protest* You were running the race nobly! Who 7  
has interfered to stop your obeying the truth? 8  
Such ill persuasion is not from Him who calls 8  
you. A little leaven leavens the whole mass. For my part I 9, 10  
am convinced about you in the Lord that you will adopt no  
new view. But the man—be he who he may—who is troub-  
ling you, will have to bear his sentence. As for me, brethren, 11  
if I am still a preacher of circumcision, why am I still suffering  
persecution? Then the Cross has ceased to be a stumbling-  
block! Would to God that those who are unsettling you 12  
would even mutilate themselves.

*Moral and Spiritual Exhortations*

*Love restrains those free from Law* You indeed, brethren, were called to freedom. 13  
Only do not make your freedom an incentive  
to your lower nature; but serve one another  
in love. For the entire Law is summed up 14  
in the one precept, 'YOU ARE TO LOVE YOUR NEIGHBOUR  
AS YOURSELF' (Lev. xix. 18). But if you bite and devour 15  
one another, beware lest you are destroyed by one  
another.

*The Spirit and Man's earthly Nature* I say, then, let your lives be guided by the 16  
Spirit, and then you will not fulfil the cravings  
of your lower nature. For the cravings of the 17  
lower nature are opposed to the Spirit, and  
the Spirit is opposed to the lower nature, because these are  
antagonistic to each other, so that you cannot do as you  
would wish. But if guided by the Spirit, you are not subject 18  
to Law.

*The Outcome of Man's sinful Nature* Now the doings of the lower nature are 19  
familiar to you, namely, licentiousness, im-  
purity, indecency, idol-worship, magic, ani- 20  
mosity, strife, jealousy, ill temper, intrigues,  
dissensions, factions, envy, drunkenness, carousing, and the 21  
like. I forewarn you, as I have already forewarned you, that  
those who practise such things will not inherit the Kingdom  
of God. The Spirit, on the other hand, brings 22  
*The Fruit borne by the Spirit* a harvest of love, joy, peace; forbearance,  
kindness, benevolence; good faith, meekness, 23  
self-restraint. Against such things there is no

law. Now those who belong to Christ Jesus have crucified the 24  
lower nature with its passions and appetites. If we live by 25  
the Spirit, by the Spirit also let us be guided. Let us not 26  
become vain-glorious, challenging one another, envying one  
another.



*Sympathy to  
be shown to  
the Fallen* Brethren, if anybody be detected in any mis- 1 6  
conduct, you who are spiritual should restore  
such a one in a spirit of meekness. And let  
each of you keep an eye on himself, lest he also  
fall into temptation. Carry one another's burdens, and so 2  
fulfil the law of Christ. For if any one thinks himself to be 3  
somebody when he is nobody, he is deluding himself. But 4  
let every man scrutinize his own conduct, and then he will  
have his reason for boasting, not by comparison with another  
but in regard to himself. For every man will have to shoulder 5  
his own load.

*Life's sure  
Harvest* Let those who receive instruction in the word 6  
share with their instructors all temporal bless-  
ings. Do not deceive yourselves. God is not to 7  
be mocked. For whatever a man sows, that he will also reap.  
He who sows for his lower nature will from that nature reap 8  
destruction; but he who sows for the Spirit will from that  
Spirit reap the Life eternal. Let us not lose heart in doing 9  
what is right; for in due time we shall reap a harvest, if we  
do not faint. So then, as we have opportunity, let us do good 10  
to all, and especially to the household of the faith.

*Autograph  
Conclusion.  
Paul glories  
only in the  
Cross* See in what large letters I am writing to you 11  
with my own hand. All who desire to make a 12  
good show outwardly try to compel you to  
receive circumcision, simply that they may  
escape being persecuted for the Cross of Christ.  
For the circumcized themselves do not really keep the Law, 13  
but they would have you circumcized in order that they may  
glory in your subjection to external rites. But God forbid 14  
that I should glory in anything except in the Cross of our  
Lord Jesus Christ, by which the world is crucified to me, and  
I to the world. For neither circumcision nor uncircumcision 15  
is of any importance, but only a new nature. And all who 16  
will regulate their lives by this principle—may peace and  
mercy be upon them—and on the true Israel of God.

From this time onward let no one trouble me; for I bear 17  
on my body the brand-marks of Jesus.

*Farewell* The grace of our Lord Jesus Christ be with 18  
your spirits, brethren. Amen.

## THE EPISTLE OF PAUL TO THE EPHESIANS.

*Greeting* PAUL, AN APOSTLE OF CHRIST JESUS BY THE 1 1  
will of God, to the saints [who are in Ephesus]  
faithful in Christ Jesus: may grace and peace be granted to 2  
you from God our Father and the Lord Jesus Christ.

*God's eternal Purpose of Love* Blessed be the God and Father of our Lord 3  
Jesus Christ, who has crowned us with every  
spiritual blessing in the heavenly realms in  
Christ; even as, in His love, He chose us as 4  
His own in Christ before the creation of the world, that we  
might be holy and without blemish in His presence. For He 5  
predestined us to be adopted by Himself as sons through  
Jesus Christ—such being His gracious will and pleasure—  
to the praise of the splendour of His grace with which He 6  
has enriched us in the beloved One.

*World-wide Redemption through Christ* It is in Him, and through the shedding of 7  
His blood, that we have our deliverance—the  
forgiveness of our offences—so abundant was 8  
God's grace, the grace which He, the possessor  
of all wisdom and understanding, lavished upon us, when He 9  
made known to us the secret of His will. And this is in har-  
mony with God's merciful purpose for the government of 10  
the world when the times are ripe for it—the purpose which  
He has cherished in His own mind of restoring the whole  
creation to find its one Head in Christ; yes, things in heaven  
and things on earth, to find their one Head in Him.

*The Holy Spirit a Pledge of future Glory* In Him too we have been made heirs, having 11  
been chosen beforehand in accordance with  
the intention of Him whose might carries out  
in everything the design of His own will, so that 12  
we should be devoted to the extolling of His glorious attri-  
butes—we who were the first to fix our hopes on Christ. And 13  
in Him you also, after listening to the word of the truth, the  
Gospel of your salvation—having believed in Him—were  
sealed with the promised Holy Spirit; that Spirit being a 14  
pledge and foretaste of our inheritance, in anticipation of its  
full redemption—the inheritance which He has purchased to  
be specially His for the extolling of His glory.

*Thanksgiving and Prayer* For this reason I too, having heard of the 15  
 faith in the Lord Jesus which prevails among  
 you, and of your love for all the saints, offer 16  
 never ceasing thanks on your behalf while I make mention of  
 you in my prayers. For I always beseech the God of our 17  
 Lord Jesus Christ—the Father most glorious—to give you a  
 spirit of wisdom and of insight into mysteries through knowl-  
 edge of Him, the eyes of your heart being enlightened so that 18  
 you may know what is the hope which His call to you inspires,  
 what the wealth of the glory of His inheritance in the saints,  
 and what the transcendent greatness of His power in us 19  
 believers as seen in the working of His infinite might when  
 He displayed it in Christ by raising Him from the dead, and 20  
 seating Him at His own right hand in the heavenly  
 realms, high above all other government and authority and 21  
 power and dominion, and every title of sovereignty used  
 either in this age or in the age to come. God has put all 22  
 things under His feet, and has appointed Him universal and  
 supreme Head of the Church, which is His Body, the 23  
 completeness of Him who everywhere fills the universe  
 with Himself.

*In Christ the Gentiles have Life* To you also, who were dead through your 1 2  
 offences and sins, which were once habitual to 2  
 you while you walked in the ways of this  
 world and obeyed the Prince of the powers of the air, the  
 spirits that are now at work in the hearts of the sons of  
 disobedience—to you God has given Life.

*Perfect Union with the risen and glorified Christ* Among them we too once all passed our 3  
 lives, governed by the inclinations of our  
 lower nature, indulging the cravings of that  
 nature and of our thoughts, and were in our  
 original state deserving of anger like all others.  
 But God, being rich in mercy, because of the intense love 4  
 which He bestowed on us, caused us, dead though we were 5  
 through our offences, to live with Christ—it is by grace that  
 you have been saved—raised us with Him from the dead, and 6  
 enthroned us with Him in the heavenly realms as being in  
 Christ Jesus, in order that, by His goodness to us in Christ 7  
 Jesus, He might display in the ages to come the transcendent  
 riches of His grace. For it is by grace that you have been 8  
 saved through faith; and that not of yourselves. It is God's 9  
 gift, and is not on the ground of merit—so that it may be  
 impossible for any one to boast. For we are God's own  
 handiwork, created in Christ Jesus for good works which 10  
 He has predestined us to practise.

*The Gentiles* Therefore, do not forget that formerly you 11  
*made one* were Gentiles as to your bodily condition.  
*with God's* You were called the Uncircumcision by those  
*People* who style themselves the Circumcised—a cir-  
 cumcision in the body made by hands. At that time you 12  
 were living apart from Christ, estranged from the common-  
 wealth of Israel, with no share by birth in the covenants  
 which are based on the promises, and you had no hope and  
 no God, in all the world. But now in Christ Jesus you who 13  
 once were so far away have been brought near through the  
 blood of Christ.

*Reconciliation* For He is our peace—He who has made Jew 14  
*with God* and Gentile one, and in His own human nature  
*and with Man* has broken down the hostile dividing wall, by 15  
 setting aside the Law with its commandments,  
 expressed, as they were, in definite decrees. His design was  
 to unite the two sections of humanity in Himself so as to  
 form one new man, thus effecting peace, and to reconcile 16  
 Jew and Gentile in one body to God, by means of His cross  
 —slaying by it their mutual enmity. So He came and pro- 17  
 claimed the Gospel of peace to you who were so far away,  
 and peace to those who were near; because it is through Him 18  
 that Jew and Gentile alike have access through one Spirit to  
 the Father.

*Humanity* You are therefore no longer mere foreigners 19  
*one City,* or persons excluded from civil rights. On the  
*one Family,* contrary, you share citizenship with the saints  
*one living* and are members of His family. You are a 20  
*Temple* building which has been reared on the founda-  
 tion of the Apostles and Prophets, the cornerstone being  
 Christ Jesus Himself, in union with whom the whole fabric, 21  
 truly bonded together, is rising so as to form a holy sanctuary  
 in the Lord; in whom you also are being built up together 22  
 to become a fixed abode for God through the Spirit.

*This* For this reason I Paul, the prisoner of Christ 1 3  
*wondrous* Jesus on behalf of you Gentiles—if, that is, you  
*Truth* have heard of my ministry of that grace of God 2  
*entrusted* which was given me for your benefit, in that 3  
*to Paul* by a revelation the truth hitherto kept secret  
 was made known to me, as I have already briefly explained  
 to you. By means of that explanation, as you read it, you can 4  
 judge of my insight into the truth of Christ which in earlier 5  
 ages was not made known to the human race, as it has now  
 been revealed to His holy Apostles and Prophets through  
 the Spirit—I mean the truth that the Gentiles are joint heirs 6



with us Jews, and that they form one body with us, and have the same interest as we have in the promise which has been made good in Christ Jesus through the gospel. Of this gospel I have been appointed a minister by the gift of the grace of God, which in the exercise of His power He has bestowed on me.

*Paul's Apostleship to the Gentiles* To me who am less than the least of all the saints has this work been graciously entrusted—to proclaim to the Gentiles the Gospel of the exhaustless wealth of Christ, and to show all men in a clear light what my stewardship is. It is the stewardship of the truth which from all the ages lay concealed in the mind of God, the Creator of all things—concealed in order that the Church might now be used to display to the powers and authorities in the heavenly realms the innumerable aspects of God's wisdom. Such was the eternal purpose which He had formed in Christ Jesus our Lord, in whom we have this bold and confident access through our faith in Him. Therefore I entreat you not to lose heart in the midst of my sufferings on your behalf, for they bring you glory.

*The Apostle's Prayer for his Readers* For this reason, on bended knee I beseech the Father, from whom the whole family in heaven and on earth derives its name, to grant you—in accordance with the wealth of His glorious perfections—to be strengthened by His Spirit with power permeating your inmost being. I pray that Christ may make His home in your hearts through your faith; so that having your roots deep and your foundations strong in love, you may become mighty to grasp the idea, as it is grasped by all the saints, of the breadth and length, the height and depth—yes, to know the love of Christ that surpasses knowledge, so that you may be filled up to all the fulness of God.

*Praise to God through Christ* Now to Him who, in the exercise of His power that is at work within us, is able to do infinitely beyond all our highest prayers or thoughts—to Him be the glory in the Church and in Christ Jesus to all generations, world without end! Amen.

*The Christ-like Life and the Unity of the Church* I, then, the prisoner for the Lord's sake, entreat you to live and act as becomes those who have received the call that you have received—with all lowliness of mind and unselfishness, and with patience, bearing with one another lovingly, and earnestly striving to maintain, in the uniting bond of peace, the unity given by the Spirit. There is but one body and but one Spirit, as also when you were called you had one and the same hope held out to you. There is but

one Lord, one faith, one baptism, and one God and Father 6  
of all, who rules over all, acts through all, and dwells in all.

Yet to each of us individually His grace was given, 7  
measured out with the munificence of Christ.

*Every Christian has some Gift from God* For this reason Scripture says: 8  
‘HE ASCENDED ON HIGH,  
• HE LED CAPTIVE A HOST OF CAPTIVES,  
AND GAVE GIFTS TO MEN’

(Ps. lxviii. 18).

(Now this ‘ascended’—what does it mean but that He had 9  
first descended into the lower regions of the earth? He who 10  
descended is the same as He who ascended again, far above  
all the heavens, in order to fill the universe.)

*The Diversity of Gifts, and their Object* And He Himself appointed some to be 11  
apostles, some to be prophets, some to be  
evangelists, some to be pastors and teachers, in 12  
order fully to equip His people for the work of  
serving—for the building up of Christ’s body—till we all 13  
of us arrive at oneness in faith and in the knowledge of the  
Son of God, and at mature manhood and the stature of full-  
grown men in Christ. So we shall no longer be babes, nor 14  
shall we resemble mariners tossed on the waves and carried  
about with every changing wind of doctrine, according to  
men’s cleverness and unscrupulous cunning, that makes use  
of every shifting device to mislead. But we shall lovingly hold 15  
to the truth, and shall in all respects grow up into union with  
Him who is our Head, even Christ. Dependent on Him, the 16  
whole body—its various parts closely fitting and firmly ad-  
hering to one another—grows by the aid of every contributory  
ligament, with power proportioned to the need of each in-  
dividual part, so as to build itself up in a spirit of love.

*Old Gentile Vices must be renounced* Therefore I warn you, and I implore you in 17  
the name of the Lord, no longer to live as the  
Gentiles in their perverseness live, with dar- 18  
kened understandings, having by reason of the  
ignorance which is deep-seated in them and the insensibility  
of their moral nature no share in the Life which God gives.  
Such men being past feeling have abandoned themselves to 19  
impurity, greedily indulging in every kind of profligacy.

*The new Christlike Nature must be sought* But these are not the lessons which you have 20  
learned from Christ; if at least you have heard 21  
His voice and in Him have been taught—and  
this is true Christian teaching—to put away your 22  
original evil nature, as displayed in your former mode of life,  
a nature which is doomed to perish as befits its misleading

impulses, and to get yourselves renewed in the temper of 23  
your minds and to clothe yourselves with that new and better 24  
self which has been created to resemble God in the righteousness  
and holiness of the truth.

*Christian* For this reason, laying aside falsehood, 25  
*Virtues to be* every one of you should speak the truth to his  
*cultivated* fellow man; for we are, as it were, parts of one  
another. If angry, beware of sinning. Let not 26  
your irritation last until the sun goes down; and do not leave 27  
room for the devil. He who has been a thief must steal no 28  
more, but, instead of that, should work with his own hands  
in honest industry, so that he may have something of which  
he can give the needy a share. Let no unwholesome words 29  
ever pass your lips, but let all your words be good for benefit-  
ing others according to the need of the moment, so that they  
may be a means of blessing to the hearers. And beware of 30  
grieving the Holy Spirit of God, in whom you have been  
sealed in preparation for the day of Redemption. Let all 31  
bitterness and all passionate feeling, all anger and loud in-  
sulting language, be unknown among you—and also every  
kind of malice. On the contrary, learn to be kind to one 32  
another, tenderhearted, forgiving one another, just as God  
in Christ has also forgiven you.

*Be as loving* Therefore be imitators of God, as His dear 1 5  
*as your* children. And live and act lovingly, as Christ 2  
*heavenly* also loved you and gave Himself up to death on  
*Father is* our behalf as an offering and sacrifice to God,  
yielding a fragrant odour.

*Sins specially* But fornication and every kind of impurity, 3  
*fatal to* or covetousness, let them not even be mentioned  
*present* among you, for they ought not to be named  
*Goodness* among the saints. Avoid shameful and foolish 4  
*and future* talk and low jesting—they are all alike dis-  
*Glory* creditable—and in place of these give thanks.  
For be well assured that no fornicator or immoral person and 5  
no profligate—or in other words idol-worshipper—has any  
share awaiting him in the Kingdom of Christ and of God.

*The* Let no one deceive you with empty words, 6  
*Certainty of* for it is on account of these very sins that God's  
*Retribution* anger is coming upon the disobedient. There- 7  
fore do not become sharers with them.

*Darkness* There was a time when you were nothing 8  
*and Light* but darkness. Now, as Christians, you are  
*contrasted* Light itself. Live and act as sons of Light—  
for the effect of the Light is seen in every kind 9

of goodness, uprightness, and truth—and learn in your own 10  
 experiences what is fully pleasing to the Lord. Have nothing 11  
 to do with the barren unprofitable deeds of darkness, but,  
 instead of that, set your faces against them; for the things 12  
 which are done by these people in secret it is disgraceful even  
 to speak of. But everything can be tested by the light and 13  
 thus be shown in its true colours; for whatever shines of itself  
 is light. For this reason it is said, 14

‘Rise, sleeper;

Rise from among the dead,

And Christ will shed light upon you.’

Therefore be very careful how you live and 15  
 act. Let it not be as unwise men, but as wise.  
 ‘Use your one short Life wisely’ Buy up your opportunities, for these are evil 16  
 times. On this account do not prove yourselves 17  
 wanting in sense, but try to understand what the Lord’s will is.

‘Be sober, spiritual, thankful, and humble’ Do not indulge in much wine—a thing in 18  
 which excess is so easy—but drink deeply of  
 God’s Spirit. Speak to one another with psalms 19  
 and hymns and spiritual songs. Sing and offer  
 praise in your hearts to the Lord. Always and for everything 20  
 let your thanks to God the Father be presented in the name  
 of our Lord Jesus Christ; and submit to one another out of 21  
 reverence for Christ.

*Wives* Married women, submit to your own hus- 22  
 bands as if to the Lord; because a husband is 23  
 the head of his wife, as Christ also is the Head of the Church,  
 Himself the Saviour of the Body. And just as the Church 24  
 submits to Christ, so also married women should be entirely  
 submissive to their husbands.

*Husbands* Married men, love your wives, as Christ also 25  
 loved the Church and gave Himself up to death  
 for her, in order to make her holy, cleansing her with the 26  
 baptismal water by the word, that He might present the 27  
 Church to Himself a glorious bride, without spot or wrinkle  
 or any other defect—holy and unblemished. So too married 28  
 men ought to love their wives as much as they love them-  
 selves. He who loves his wife loves himself. For never yet  
 has a man hated his own body. On the contrary, he feeds 29  
 and cherishes it, just as Christ feeds and cherishes the Church;  
 because we are, as it were, parts of His Body. 30

‘FOR THIS REASON A MAN IS TO LEAVE HIS FATHER AND HIS 31  
 MOTHER AND CLING TO HIS WIFE, AND THE TWO SHALL BE AS  
 ONE FLESH’ (Gen. ii. 24).

That is a great truth hitherto kept secret: I mean the truth 32



concerning Christ and the Church. Yet I insist that among 33  
you also, each man is to love his own wife as much as he  
loves himself, and let a married woman see to it that she  
treats her husband with respect.

*Children*

Children, be obedient to your parents as a 1 6  
Christian duty, for this is right. 'HONOUR 2  
YOUR FATHER AND YOUR MOTHER'—this is the first Command-  
ment which has a promise added to it—'SO THAT IT MAY BE 3  
WELL WITH YOU, AND THAT YOU MAY LIVE LONG ON THE  
EARTH' (Exod. xx. 12). And you, fathers, do not irritate 4  
your children, but bring them up tenderly in the instruction  
and admonition of the Lord.

*Slaves*

Slaves, be obedient to your earthly masters, 5  
with respect and eager anxiety to please and  
with simplicity of motive as if you were obeying Christ. Let 6  
it not be in acts of eye-service as if you had but to please men,  
but as Christ's bond-servants who are doing God's will from  
the heart. With right good will be faithful to your duty, as 7  
service rendered to the Lord and not to man. You well know 8  
that for whatever right thing any one does he will receive a  
requital from the Lord, whether he is a slave or a free man.

*Masters*

And you masters, act towards your slaves on 9  
the same principles, and refrain from thefts.  
For you know that in heaven there is One who is your Master  
as well as theirs, and that of merely earthly distinctions there  
are none with Him.

*We have  
unseen  
spiritual  
Enemies*

In conclusion, strengthen yourselves in the 10  
Lord and in the power which His supreme  
might imparts. Put on the complete armour of 11  
God, so as to be able to stand firm against all  
the stratagems of the Devil. For ours is not a conflict with 12  
mere flesh and blood, but with the despotisms, the empires,  
the forces that control and govern this dark world—the  
spiritual hosts of evil arrayed against us in the heavenly  
warfare.

*'Arm before-  
hand for the  
coming  
Conflict'*

Therefore put on the complete armour of 13  
God, so that you may be able to stand your  
ground in the evil day, and, having fought to  
the end, to remain victors on the field. Stand 14  
therefore, first fastening round you the girdle of truth and  
putting on the breastplate of uprightness as well as the shoes 15  
of the Gospel of peace—a firm foundation for your feet.  
And besides all these take the great shield of faith, on which 16  
you will be able to quench all the flaming darts of the wicked  
one; and receive the helmet of salvation, and the sword of 17

the Spirit which is the word of God. Pray with unceasing 18  
prayer and entreaty at all times in the Spirit, and be always  
on the alert to seize opportunities for doing so, with un-  
wearied persistence and entreaty on behalf of all the saints,  
and ask on my behalf that words may be given to me so that, 19  
outspoken and fearless, I may make known the truths  
(hitherto kept secret) of the Gospel—to spread which I am 20  
an ambassador in chains—so that when telling them I may  
speak out boldly as I ought.

*Tychicus* But in order that you also may know how I 21  
am doing, Tychicus our dearly-loved brother  
and faithful helper in the Lord's service will tell you every-  
thing. I have sent him to you for the very purpose—that you 22  
may know about us and that he may encourage you.

*Farewell* Peace be to the brethren, and love combined 23  
*Blessing* with faith, from God the Father and the Lord  
Jesus Christ. May grace be with all who love 24  
our Lord Jesus Christ with perfect sincerity.

## THE EPISTLE OF PAUL TO THE PHILIPPIANS

*Greeting* PAUL AND TIMOTHY, BONDSERVANTS OF CHRIST 1 1

Jesus, to all the saints in Christ Jesus who are at Philippi, with the ministers of the Church and their assistants: grace and peace to you from God our Father and the Lord Jesus Christ. 2

*The* I thank my God at my every remembrance of 3  
*Apostle's* you—always when offering any prayer on behalf 4  
*Thankfulness* of you all, finding a joy in offering it. I thank 5  
*and Joy* my God, I say, for your co-operation in spreading the gospel, from the time it first came to you even until now. For of this I am confident, that He who has begun a good work within you will go on to perfect it in preparation for the Day of Jesus Christ. And I am justified in having this confidence about you all, because, both during my imprisonment and when I stand up in defence of the gospel or to confirm its truth, I have you in my heart, sharers as you all are in the same grace as myself. For God is my witness how I yearn over all of you with tender Christian affection. 8

*Paul's* And it is my prayer that your love may be 9  
*Prayer* more and more accompanied by clear knowledge and keen perception for testing things that 10  
*for the* differ, so that you may be men of transparent 11  
*Philippians* character, and may be blameless, in preparation for the Day of Christ, being filled with those fruits of righteousness which come through Jesus Christ—to the glory and praise of God. 11

*The happy* Now I would have you know, brethren, that 12  
*Effects of his* what I have gone through has turned out to the 13  
*Imprisonment* furtherance of the gospel rather than otherwise. 14  
And thus it has become notorious among all the Imperial Guards and the people generally that it is for the sake of Christ that I am a prisoner; and the greater part of the brethren, made confident in the Lord through my imprisonment, now declare God's word without fear, more boldly than ever. 15

*Various* Some indeed actually preach Christ out of 15  
*Motives for* envy and contentiousness, but there are also 16  
*preaching* others who do it from good will. These latter 16  
*Christ* preach Him from love to me, knowing that I

am here for the defence of the gospel; while the others proclaim Him from motives of rivalry, and insincerely, supposing that by this they are embittering my imprisonment.

*Paul rejoices that Christ is preached* What does it matter, however? In any case 18 Christ is preached—either perversely or in honest truth; and in that I rejoice, yes, and will 19 rejoice. For I know that it will result in my

salvation through your prayers and a bountiful supply of the Spirit of Jesus Christ, in fulfilment of my eager expectation 20 and hope that I shall never have reason to feel ashamed, but that by my perfect freedom of speech Christ will be glorified in me, now as always, either by my life or by my death.

*Paul's Conflict of Feeling as to Life and Death* For, with me, to live is Christ and to die is 21 gain. But since to live means a longer stay on 22 earth, that implies more labour for me—and not unsuccessful labour; and which I am to choose I cannot tell. I am in a dilemma, my earnest 23

desire being to depart and be with Christ, for that is far, far better. But for your sakes it is more important that I should 24 still remain in the body. I am convinced of this, and I know 25 that I shall remain, and shall go on working side by side with you all, to promote your progress and joy in the faith; so 26 that in Christ Jesus you may have additional reason for glorying about me as the result of my being with you again.

*An Exhortation to noble Conduct and dauntless Courage* Only let the lives you live be worthy of the 27 gospel of the Christ, in order that, whether I come and see you or, being absent, only hear of you, I may know that you are standing fast in one spirit and with one mind, fighting 28 shoulder to shoulder for the faith of the gospel. Never for a moment quail before your antagonists. Your fearlessness 29 will be to them a sure token of impending destruction, but to you it will be a sure token of your salvation—a token coming from God. For you have had the privilege granted 29 you on behalf of Christ—not only to believe in Him, but also to suffer on His behalf; maintaining, as you do, the same 30 kind of conflict that you once saw in me and which you still hear that I am engaged in.

*An Appeal for mutual brotherly Love* If then I can appeal to you as the followers 1 2 of Christ, if there is any persuasive power in love and any common sharing of the Spirit, or if any tenderheartedness and compassion, make 2 my joy complete by being of one mind, united in mutual love, with harmony of feeling giving your minds to one and the same object. Do nothing in a spirit of factiousness or of 3



vainglory, but with humility let every one regard the rest as being of more account than himself; each fixing his attention, 4 not simply on his own interests, but also on those of others.

*The Humility  
and Self-  
Sacrifice  
of Jesus*

Let the very spirit which was in Christ Jesus 5 be in you also. From the beginning He had 6 the nature of God. Yet He did not regard equality with God as something at which He should grasp. Nay, He stripped Himself of 7 His glory, and took on Him the nature of a bondservant by becoming a man like other men. And being recognized as 8 truly human, He humbled Himself and even stooped to die; and that too a death on the cross. It is because of this also 9 that God has so highly exalted Him, and has conferred on Him the Name which is supreme above every other name, in order that in the Name of JESUS every knee should bow, 10 of beings in the highest heavens, of those on the earth, and of those in the underworld, and that every tongue should confess 11 that JESUS CHRIST is LORD, to the glory of God the Father.

*Salvation to  
be strenuously  
worked out*

Therefore, my dearly-loved friends, as I have 12 always found you obedient, labour earnestly with fear and trembling—not merely as though I were present with you, but much more now 13 since I am absent from you—labour earnestly, I say, to make sure of your own salvation. For it is God Himself whose power creates within you both the desire and the power to 13 execute His gracious will.

*Content-  
ment, Peace,  
Purity, and  
Joy*

Be ever on your guard against a grudging 14 and contentious spirit, so that you may always 15 prove yourselves to be blameless and spotless—irreproachable children of God in the midst of 16 a crooked and perverse generation, among whom you are seen as heavenly lights in the world, holding out to them the 16 word of Life. It will then be my glory on the day of Christ that I did not run my race in vain nor toil in vain. Nay, even 17 if my life is being poured as a libation upon the sacrificial offering of your faith, I rejoice, and I congratulate you all. And I bid you also share my gladness, and congratulate me. 18

*Timothy to  
be sent to  
Philippi*

But, if the Lord Jesus permits it, I hope be- 19 fore long to send Timothy to you that I, in turn, may be cheered by getting news of you. For I 20 have no one like-minded who will cherish a genuine care for you: everybody concerns himself about his 21 own interests, not about those of Jesus Christ. But you 22 know Timothy's approved worth—how, like a child working

with his father, he has served with me in furtherance of the gospel. So he it is that I hope to send as soon as ever I see how things go with me; but trusting, as I do, in the Lord, I believe that I shall myself also come to you before long.

*Epaphroditus* Yet I deem it important to send Epaphroditus to you now: he is my brother and comrade both in labour and in arms, and is your messenger

who has ministered to my needs. I send him because he is longing for you all, and is distressed at your having heard of his illness. For it is true that he has been ill, and was apparently at the point of death; but God had pity on him, and not only on him, but also on me, to save me from having sorrow upon sorrow. I am therefore all the more eager to send him, in the hope that when you see him again you may be glad and I may have the less sorrow. Receive him therefore with all joy, and hold in honour men like him; because it was for the sake of Christ's work that he came so near death, hazarding, as he did, his very life in endeavouring to make good any deficiency that there might be in your service to me.

*The comparative Worthlessness of external Privileges* Moreover, my brethren, be joyful in the Lord. For me to write to you the same things as before is not irksome to me, while so far as you are concerned it is a safe precaution. Beware of 'the dogs,' the dishonest workmen, the self-mutilators. For we are the true circumcision

—we who render to God a spiritual worship and make our boast in Christ Jesus and have no confidence in outward ceremonies; although I myself might have some excuse for confidence in outward ceremonies. If any one else claims a right to trust in them, far more may I—circumcised, as I was, on the eighth day, a member of the race of Israel and of the tribe of Benjamin, a Hebrew sprung from Hebrews; as to the Law, a Pharisee; as to zeal, a persecutor of the Church; as to the righteousness which comes through Law, blameless.

*Paul's Craving for complete Oneness with Christ* Yet all that was gain to me, for Christ's sake I have reckoned as loss. Nay, I even reckon all things as pure loss because of the priceless privilege of knowing Christ Jesus my Lord. For His sake I have suffered the loss of everything, and reckon it all as mere refuse, in order that I may win Christ and be found in Him, not having a righteousness of my own, derived from the Law, but that which arises from faith in Christ—the righteousness which comes from God through faith. I long to know Christ and the power which

is in His resurrection, and to share in His sufferings and *die* even as He died; in the hope that I may attain to the resurrection from the dead. 11

*Paul's Prize* I do not say that I have already gained this 12  
*was still* knowledge, or already reached perfection. But  
*future* I press on, striving to lay hold of that for which  
I was also laid hold of by Christ Jesus. Brethren, 13

I do not imagine that I have yet laid hold of it. But this one thing I do—forgetting everything which is past and stretching forward to what lies in front of me, with my eyes fixed on the goal I push on to secure the prize of God's heavenward call in Christ Jesus. Therefore let all of us who are mature believers cherish these thoughts; and if in any respect you think differently, that also God will make clear to you. But whatever be the point that we have already reached, let us persevere in the same course. 14 15 16

*Self-* Brethren, vie with one another in imitating 17  
*Indulgent* me, and carefully observe those who follow the  
*Enemies of* example which we have set you. For there are 18  
*the Cross* many whom I have often described to you, and I  
now even with tears describe them, as being enemies to the cross of Christ. Their end is destruction, their bellies are 19  
their God, their glory is in their shame, and their minds are devoted to earthly things. We, however, are free citizens of 20  
heaven, and we are waiting with longing expectation for the coming from heaven of a Saviour, the Lord Jesus Christ, who, 21  
in the exercise of the power which He has even to subject all things to Himself, will transform this body of our humiliation until it resembles the body of His glory. Therefore, my 1 4  
brethren, dearly loved and longed for, my joy and crown, so stand firm in the Lord, my dearly-loved ones.

*Euodia and* I entreat Euodia, and I entreat Syntyche, to 2  
*Syntyche* be of one mind, as sisters in Christ. Yes, and 3  
I beg you also, my true yoke-fellow, to help these women, for they shared my toils in connexion with the gospel, together with Clement and the rest of my fellow labourers, whose names are recorded in the book of Life.

*'Be cheerful,* Always rejoice in the Lord: I will repeat it, 4  
*unselfish,* rejoice. Let your forbearing spirit be known 5  
*calm,* to every one: the Lord is near. Do not be 6  
*prayerful'* anxious about anything, but by prayer and earnest pleading together with thanksgiving let your requests be unreservedly made known before God. So will the peace 7  
of God, which surpasses all power of thought, be a garrison to guard your hearts and minds in Christ Jesus.

*' Cherish  
beautiful  
Thoughts.  
Live noble  
Lives'* Finally, brethren, whatever is true, whatever 8  
wins respect, whatever is just, whatever is pure,  
whatever is lovable, whatever is of good repute  
—if there is any virtue or anything deemed  
worthy of praise—cherish the thought of these  
things. Let all that you learnt and received and heard and 9  
saw in me fashion your conduct; and the God of peace will  
be with you.

*Personal  
Thanks for  
recent  
Kindness* But I rejoice in the Lord greatly that now at 10  
length you have revived your thoughtfulness  
for my welfare. Indeed you have always been  
thoughtful for me, although opportunity failed  
you. I do not refer to this through fear of privation, for I 11  
indeed have learned, whatever be my outward experiences,  
to be content. I know both how to live in straitened circum-  
stances and how to live amid abundance. I am fully initiated 12  
into all the secrets both of fulness and of hunger, of abundance  
and of want. I have strength for anything through Him who 13  
gives me power.

*Sympathy  
and Service  
gratefully  
acknowledged* Yet I thank you for taking your share in my 14  
troubles. And you men and women of Philippi 15  
also know that at the first preaching of the  
Church except yourselves held communication with me about  
giving and receiving; because even in Thessalonica you sent 16  
several times to minister to my needs. Not that I crave for 17  
gifts from you, but I do want to see a rich harvest of service  
placed to your account. I have enough of everything—and 18  
more than enough. My wants are fully satisfied now that I  
have received from the hands of Epaphroditus the generous  
gifts which you sent me: they are a fragrant odour, an accept-  
able sacrifice, truly pleasing to God. But my God—so great 19  
is His wealth of glory in Christ Jesus—will fully supply every  
need of yours. And to our God and Father be the glory for 20  
ever and ever! Amen.

*A loving  
Farewell* My greetings in Christ to every saint. The 21  
brethren who are with me send their greetings.  
All the saints here greet you—especially the 22  
members of Caesar's household.

The grace of our Lord Jesus Christ be with your spirit. 23



## THE EPISTLE OF PAUL TO THE COLOSSIANS

*Greeting* PAUL, BY THE WILL OF GOD AN APOSTLE OF 1 1  
Christ Jesus, and Timothy our brother, to the 2  
saints and the Believing brethren at Colossae who are in  
Christ: may grace and peace be granted to you from God our  
Father.

*Thanksgiving* We give thanks to God, the Father of our 3  
*to God* Lord Jesus Christ, constantly praying for you  
*for the* as we do, because we have heard of your faith 4  
*Colossians* in Christ Jesus, and of the love which you  
cherish towards all the saints, on account of the hope treasured 5  
up for you in heaven. Of this hope you have already heard in  
the Word of the truth of the gospel. For it has reached you, 6  
and remains with you, just as it has also spread through the  
whole world, yielding fruit there and increasing. It has done  
so among you from the day when first you heard it and came  
really to know the grace of God, as you learned it from 7  
Epaphras our dearly-loved fellow servant. He is to you a  
faithful minister of Christ in our stead, and moreover he has 8  
informed us of your love, which is inspired by the Spirit.

*A Prayer* For this reason we also, from the day we 9  
*for their* first received these tidings, have never ceased  
*spiritual* to pray for you and to entreat that you may be  
*Progress* filled with a clear knowledge of His will ac-  
companied by thorough wisdom and discernment in spiritual  
things; so that your lives may be worthy of the Lord and 10  
perfectly pleasing to Him, while you bear fruit in every good  
work, and increase in the knowledge of God. Since His 11  
power is so glorious, may you be strengthened with strength  
of every kind, and be prepared for cheerfully enduring all  
things with patience and long-suffering; and may you give 12  
thanks to the Father who has made us fit to receive our share  
of the inheritance of the saints in Light.

*Christ is* It is God who has delivered us out of the 13  
*the 'Image* dominion of darkness, and has transferred us  
*of God' and* into the Kingdom of His dearly-loved Son, in 14  
*the Lord of* whom we have our redemption—the forgiveness  
*all Creation* of our sins. Christ is the visible representation 15

of the invisible God, the Firstborn of all creation. For in Him was created the universe of things in heaven and on earth, things seen and things unseen, thrones, dominions, principedoms, powers—all were created, and exist, through and for Him. And HE IS before all things, 17 and in and through Him the universe is one harmonious whole.

*Christ is the divine Head of the Church* Moreover He is the Head of His Body, the Church. He is the Beginning, the Firstborn from among the dead, in order that He Himself may in all things occupy the foremost place. 18

For it was the Father's gracious will that the whole of the divine perfections should dwell in Him. And God purposed through Him to reconcile the universe to Himself, making peace through His blood, which was shed upon the Cross—to reconcile to Himself through Him, I say, things on earth and things in heaven. 19 20

*The Colossians had found Salvation in Christ* And you, estranged as you once were and even hostile in your minds amidst your evil deeds, He has now, in His human body, reconciled to God by His death, to bring you, holy and faultless and irreproachable, into His presence; if, indeed, you are still firmly holding to faith as your foundation, without ever shifting from your hope that rests on the gospel that you have heard, which has been proclaimed among the whole creation under heaven, of which I Paul became a minister. 21 22 23

*The Sufferings and Earnestness of the Apostle to the Gentiles* Now I can find joy amid my sufferings for you, and I fill up in my own person whatever is lacking in Christ's afflictions on behalf of His Body, the Church. I have been appointed to serve the Church in the position of responsibility entrusted to me by God for your benefit, so that I may fully deliver God's Word—the truth which has been kept secret from all ages and generations, but has now been revealed to His saints, to whom it was His will to make known how vast a wealth of glory for the Gentile world is implied in this truth—the truth that Christ is in you, the hope of glory. Him we preach, admonishing every one and instructing every one, as wisely as we can, so that we may bring every one into God's presence, made perfect through Christ. To this end, like an eager wrestler, I exert all my strength in reliance upon the power of Him who is mightily at work within me. 24 25 26 27 28 29

*Paul's  
sirenuous  
Efforts for  
the Welfare  
of the  
Colossians*

For I would have you know in how severe a 1 2  
struggle I am engaged on behalf of you and the  
brethren in Laodicea and of all who have not  
known me personally, in order that their hearts 2  
may be cheered, they themselves being welded  
together in love and advancing towards an  
abounding wealth of understanding, even to the knowledge  
of the secret of God. In Him all the treasures of wisdom and 3  
knowledge are stored up, hidden from view.

*His loving  
Anxiety on  
their Behalf*

I say this to prevent your being misled by any 4  
one's plausible sophistry. For although I am 5  
absent from you in body, yet in spirit I am  
present with you, and am delighted to witness  
your good discipline and the solid front presented by your  
faith in Christ.

*His  
Eagerness  
for their  
spiritual  
Progress*

As therefore you have received the Christ, 6  
even Jesus our Lord, live and act in vital union  
with Him; having the roots of your being 7  
firmly planted in Him, and continually building  
yourselves up in Him, and always being in-  
creasingly confirmed in the faith as you were taught it, and  
abounding in it with thanksgiving.

*Christ's full  
Divinity  
re-asserted*

Take care lest there be any one who leads 8  
you away as prisoners by means of his phil-  
osophy and idle fancies, following human  
traditions and the world's crude notions instead  
of following Christ. For it is in Christ that the fulness of 9  
God's nature dwells embodied, and in Him you are made 10  
complete, and He is the Lord of all princes and rulers. In Him 11  
also you were circumcised with a circumcision not performed  
by hand, when you threw off your sinful nature in the circum-  
cision of Christ; having been buried with Him in your baptism, 12  
in which you were also raised with Him through faith pro-  
duced within you by God, who raised Him from among the  
dead.

*Christ's  
atoning  
Work and  
Victory  
over all Evil*

And to you—dead as you once were in your 13  
transgressions and in the uncircumcision of  
your natural state—He has nevertheless given  
you Life with Him, having forgiven us all our  
transgressions. The bond, with its requirements, 14  
which was in force against us and was hostile to us, He can-  
celled and cleared it out of the way, nailing it to His Cross.  
And the hostile princes and rulers He stripped off from Him- 15  
self, and boldly displayed them as His conquests, when by  
the Cross He triumphed over them.

*No Room left for Jewish Observances or angelic Mediation* Therefore suffer no one to sit in judgement 16  
on you as to eating or drinking or with regard 17  
to a festival, a new moon, or a Sabbath. These 17  
were a shadow of things that were to come, but 18  
the substance belongs to Christ. Let no one 18  
defraud you of your prize, *priding himself on*  
his humility and on his worship of the angels, and taking his  
stand on the visions he has seen, and idly puffed up with his  
unspiritual thoughts. Such a one does not keep his hold upon 19  
Christ, the Head, from whom the Body, in all its parts  
nourished and strengthened by its points of contact and its  
connexions, grows with a divine growth.

*Obedience to outward Rules may leave Sin and Self unconquered* If you have died with Christ and have es- 20  
caped from the world's rudimentary notions,  
why, as though your life still belonged to the 21  
world, do you submit to such precepts as, 'Do 21  
not handle this'; 'Do not taste that'; 'Do not  
touch that other thing'—referring to things 22  
which are all intended to be used up and to perish—in  
obedience to mere human injunctions and teachings? These 23  
rules have indeed an appearance of wisdom, where there is  
self-imposed worship and an affectation of humility and an  
ascetic severity. But not one of them is of any value in com-  
bating the indulgence of our lower natures.

*Union with the risen and glorified Christ* If, however, you have risen with Christ, seek 1 3  
the things that are above, where Christ is, en-  
throned at God's right hand. Give your 2  
minds to the things that are above, not to the  
things that are on the earth. For you have died, and your life 3  
is hidden with Christ in God. When Christ appears—He is 4  
our true Life—then you also will appear with Him in glory.

*Moral Results of Union with Christ* Therefore put to death your earthward 5  
inclinations—fornication, impurity, sensual  
passion, unholy desire, and all greed, for that 6  
is a form of idolatry. It is on account of these 6  
very sins that God's wrath is coming, and you also were once 7  
addicted to them, while you were living under their power.

*Evil Habits must give Place to a new Nature* But now you must rid yourselves of every 8  
kind of sin—angry and passionate outbreaks,  
ill-will, evil speaking, foul-mouthed abuse—  
so that these may never soil your lips. Do not 9  
lie to one another, for you have stripped off the old self with  
its doings, and have clothed yourselves with the new self, 10  
which is being remoulded into full knowledge so as to become  
like Him who created it. In that new creation there can be 11



neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, slave nor free man, but Christ is all and in all.

*All Christlike Qualities to be appropriated* Clothe yourselves therefore, as saints holy and dearly loved, with tenderheartedness, kindness, lowliness of mind, meekness and longsuffering; bearing with one another, and readily forgiving each other, if any one has a grievance against another. Just as the Lord has forgiven you, you also must forgive. And over all these put on love, which is the perfect bond of union; and let the peace which Christ gives settle all questionings in your hearts, to which peace indeed you were called as belonging to His one Body; and be thankful.

*The Principles which are to regulate Conduct* Let the word of Christ remain as a rich treasure in your hearts. In all wisdom teach and admonish one another with psalms, hymns, and spiritual songs, and sing with grace in your hearts to God. And whatever you do, in word or in deed, do everything in the name of the Lord Jesus, and through Him give thanks to God the Father.

*Wives, Husbands, Children, Parents, Slaves, Masters* Married women, be submissive to your husbands, as is fitting in the Lord. Married men, be affectionate to your wives, and do not treat them harshly. Children, be obedient to your parents in everything; for that is well-pleasing in the Lord. Fathers, do not fret and harass your children, or you may make them sullen and morose. Slaves, be obedient in everything to your earthly masters; not with acts of eye-service, as aiming only to please men, but with simplicity of purpose, because you fear the Lord. Whatever you are doing, let your hearts be in your work, as a thing done for the Lord and not for men. For you know that it is from the Lord you will receive the inheritance as your reward. Christ is the Master whose bondservants you are. The man who perpetrates a wrong will find the wrong repaid to him: with God there are no merely earthly distinctions. Masters, deal justly and equitably with your slaves, knowing that you too have a Master in heaven.

*Prayerfulness and Discretion urged* Be earnest and unwearied in prayer, being intent on it and on your giving of thanks. And pray at the same time for us also, that God may open for us a door for preaching, for us to tell the truth concerning Christ for the sake of which I am even a prisoner. Then I shall proclaim it fully, as it is my duty to do. Behave wisely in relation to the outside world,

seizing your opportunities. Let your language be always 6  
seasoned with the salt of grace, so that you may know how  
to give every man a fitting answer.

*Tychicus and Onesimus* Tychicus, our much-loved brother, a trusty 7  
assistant and fellow servant with us in the  
Lord's work, will give you every information  
about me. And for this very purpose I send him to you that 8  
you may know how we are faring; and that he may cheer  
your hearts. And with him I send our dear and trusty 9  
brother Onesimus, who is one of yourselves. They will  
inform you of everything here.

*Aristarchus, Mark, and Jesus Justus* Aristarchus my fellow prisoner sends greet- 10  
ing to you, and so does Mark the cousin of  
Barnabas. You have received instructions as  
to him; if he comes to you, give him a welcome.  
Jesus, called Justus, also sends greeting. These three are 11  
Jewish converts. They alone among such have worked  
loyally with me for the Kingdom of God: they are men who  
have been a comfort to me.

*Epaphras, Luke, and Demas* Epaphras, who is one of yourselves, a bond- 12  
servant of Jesus Christ, sends greeting to you,  
always wrestling on your behalf in his prayers,  
that you may stand firm, as men of ripe charac-  
ter and of clear conviction as to everything which is God's  
will. For I can bear witness to the deep interest he takes in 13  
you and in the brethren at Laodicea and in those at Hierapolis.  
Luke, the dearly-loved physician, salutes you, and so does 14  
Demas.

*The Church in Laodicea* Greetings to the brethren at Laodicea, es- 15  
pecially to Nymphas, and to the Church that  
meets at their house. And when this Letter has 16  
been read among you, let it be read also in the Church of the  
Laodiceans, and you in turn must read the one I am sending  
to Laodicea. And tell Archippus to discharge carefully the 17  
duties devolving upon him as a servant of the Lord.

*Autograph Conclusion* I Paul add with my own hand this final 18  
greeting. Be mindful of me in my imprisonment.  
Grace be with you.

## THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS

### *Introduction*

*Greeting* PAUL, SILVANUS, AND TIMOTHY, TO THE 1 1  
Church of the Thessalonians which is in God  
the Father and the Lord Jesus Christ: grace to you and peace.

*Reasons for* We give thanks to God continually because 2  
*Gratitude* of you all, while we make mention of you in  
*and Thanks-* our prayers. For we never fail to remember 3  
*giving* your works of faith and labours of love and  
patient hope in our Lord Jesus Christ as before our God and  
Father; knowing as we do, brethren beloved by God, that 4  
He has chosen you, since our gospel did not come to you in 5  
words only, but also with power and with the Holy Spirit and  
with great conviction. You know indeed the sort of men we  
became among you for your sakes. And you followed our 6  
example and the Lord's, after receiving the word amid severe  
affliction with the joy which the Holy Spirit gives, so that you 7  
became a pattern to all the believers in Macedonia and Greece.

For from you the word of the Lord has sounded forth not 8  
only in Macedonia and Greece; but everywhere your faith in  
God has become known, so that we have no need to say one  
word. Of their own accord people report the visit we made 9  
to you, and how you turned from your idols to God, to serve  
a living and true God, and to await the return from heaven 10  
of His Son, whom He raised from the dead—Jesus, our  
deliverer from God's coming wrath.

### *The Apostles and their Converts*

*The Preach-* You yourselves, brethren, know that our visit 1 2  
*ing of the* to you did not prove useless. But, as you are 2  
*Apostles in* aware, after we had already met with suffering  
*Thessalonica* and outrage at Philippi, we found courage in  
our God to tell you amid much opposition the gospel of God.  
Our appeal does not rest on delusion, nor on uncleanness, 3  
and does not deal in fraud. But as God approved us to 4  
entrust us with the gospel, so in what we say we seek to please  
not men but God, who tests our hearts.

*Their  
Conduct  
while there*

As you know, we have never used the language of flattery or pretexts for enriching ourselves: God is our witness. Nor did we seek glory from men either from you or any other, although we might have stood on our dignity as Apostles of Christ. Rather we showed ourselves gentle when among you as a nursing mother cherishing her own children. With this tender regard for you, we were ready to impart to you not only the gospel of God, but our very lives also, because you had become very dear to us.

For you remember, brethren, our labour and toil: how 9 working night and day so as not to become a burden to any of you, we proclaimed to you the gospel of God. You are 10 witnesses—and God is witness—how holy and upright and blameless our dealings with you believers were. For you know 11 that we acted towards every one of you as a father towards his own children, encouraging and cheering you, and adjuring 12 you to live lives worthy of the God who invites you to share His own Kingdom and glory.

*The Thessa-  
lonians'  
brave En-  
durance of  
Persecution*

For this reason we too render unceasing 13 thanks to God, that, when you received the word of God which you heard from us, you embraced it, not as men's word, but as—what it really is—God's word, which also is at work in you who believe. For you, brethren, followed the example 14 of the Churches of God in Christ Jesus which are in Judaea: seeing that you endured the same ill-treatment from your own countrymen as they did from the Jews, who killed both the 15 Lord Jesus and the Prophets and drove us out; these men are displeasing to God, and enemies of all mankind; for they try 16 to prevent our preaching to the Gentiles that they may be saved. They thus continually fill up the measure of their sins, and God's anger has overtaken them to the utmost.

*Paul's  
loving  
Interest in  
his Readers*

But we, brethren, having been for a short 17 time taken from you—in person, not in spirit—endeavoured all the more with intense longing to see you face to face. And so we wanted to 18 come to you—I Paul again and again—but Satan hindered us. For what is our hope or joy, or the crown of which we boast? 19 Is it not you yourselves in the presence of our Lord Jesus at His Coming? Yes, you are our glory and our joy. 20

*The sending  
of Timothy  
to Thessa-  
lonica*

So when we could endure it no longer, we 1 3 decided to remain behind in Athens alone; and 2 we sent Timothy our brother and God's minister in Christ's gospel, that He might



strengthen you and encourage you in your faith; so that none, 3  
 of you might be perturbed by these trials: for you yourselves  
 know that they are our appointed lot. Even when we were 4  
 with you, we forewarned you that we were soon to suffer  
 affliction; and this has actually happened, as you know. For 5  
 this reason I too, when I could no longer endure it, sent to learn  
 about your faith, lest perhaps the Tempter had tempted you,  
 and our labour should prove to no purpose.

*The Report*

*brought*

*back by*

*Timothy*

But now that Timothy has come back to us 6  
 from you, and has brought us the good news of  
 your faith and love, and that you cherish a  
 constant and affectionate recollection of us,  
 longing to see us as we also long to see you—for this reason 7  
 in all our distress and trial we have been comforted about you,  
 brethren, through your faith. For now we live indeed, if you 8  
 stand fast in the Lord.

*Paul's*

*intense*

*Gratitude*

*to God*

What thanksgiving indeed can we offer to God 9  
 on your behalf in return for all the joy which we  
 feel before our God for you, while night and 10  
 day with intense earnestness we pray that we may  
 see your faces, and make good whatever may be lacking in  
 your faith?

*The*

*Apostle's*

*Prayer for*

*his Readers*

But may our God and Father Himself and 11  
 our Lord Jesus guide our way to you; and may 12  
 the Lord make you increase and overflow in  
 love to one another and to all men, as we do to  
 you. Thus He will confirm your hearts blameless in holiness 13  
 in the presence of our God and Father at the Coming of our  
 Lord Jesus with all His holy ones.

#### *Practical Exhortations*

*Lessons in  
 the Christian  
 Life*

Further, brethren, we beg and exhort you in 1 4  
 the name of the Lord Jesus, as you learnt from us  
 how you ought to live so as to please God, as  
 indeed you do live, so to do even more thor-  
 oughly. For you know the commands which we gave you by 2  
 the authority of the Lord Jesus.

*Moral*

*Purity*

It is God's will that you be pure, that you 3  
 abstain from fornication; that each of you shall 4  
 know how to procure himself a wife in purity  
 and honour, not in lustful passion like the Gentiles who have 5  
 no knowledge of God; and that in this matter there be no 6  
 trespass on a brother's rights and no overreaching him. For  
 the Lord is an avenger in all such cases, as we have already  
 taught you and solemnly warned you. God has not called 7

us to uncleanness, but to purity. Therefore he who disregards 8  
this disregards not man but God, who puts His Holy Spirit  
into your hearts.

*Brotherly  
Love and  
honest Work* But about love for the brotherhood it is 9  
unnecessary to write to you, for you yourselves  
have been taught by God to love one another;  
, and indeed you do love all the brethren through- 10  
out Macedonia. We exhort you, brethren, to do so more and  
more, and make a quiet life your ambition, and to mind your 11  
own business and work with your hands, as we bade you to do;  
so as to bear yourselves becomingly towards outsiders, and to 12  
be independent.

*The Re-appearing of the Lord Jesus*

*The  
Christian  
Dead are  
under no  
Dis-  
advantage* Now, concerning those who fall asleep we 13  
would not have you ignorant, brethren, lest you  
should mourn, as do the rest who have no hope. 14  
For if we believe that Jesus died and rose again,  
in the same way also through Jesus God will  
bring with Him those who have fallen asleep.

And this we declare to you on the Lord's own word—that 15  
we who are alive and survive until the Coming of the Lord will  
have no advantage over those who have fallen asleep. For the 16  
Lord Himself will come down from heaven with a loud  
summons, with the voice of an archangel, and with the trumpet  
of God, and the dead in Christ will rise first. Afterwards we 17  
who are alive and survive will be caught up along with them  
in the clouds to meet the Lord in the air. And so we shall be  
with the Lord for ever. Therefore encourage one another with 18  
these words.

*The exact  
Date of the  
Lord's  
Coming  
unknown* But as for times and dates it is unnecessary 1 5  
that anything be written to you. For you your- 2  
selves know perfectly well that the day of the  
Lord comes like a thief in the night. While 3  
they are saying 'Peace and safety,' then, in a  
moment, destruction falls upon them, like birth-pains on a  
woman who is with child; and escape there is none. But you, 4  
brethren, are not in darkness, that the day should surprise  
you like a thief; for all of you are sons of light and sons of 5  
day. We belong neither to night nor to darkness.

*The Need of  
a vigilant  
and sober  
Life* So then let us not sleep like the rest, but let us 6  
keep awake and be sober. For those who sleep, 7  
sleep at night, and those who get drunk, are  
drunk at night. But let us, since we belong to the 8  
day, be sober, putting on the breast-plate of faith and love,

and for a helmet the hope of salvation. God has not destined 9  
us to incur His anger, but to obtain salvation through our  
Lord Jesus Christ; who died for us, so that whether we are 10  
awake or sleeping we may share His life. Therefore encourage 11  
one another, building each other up, as in fact you do.

### Conclusion

*Various Exhortations* Now we beg you, brethren, to respect those 12  
who labour among you and preside over you in the Lord and counsel you, and to hold them  
in the most affectionate esteem for their work's sake. Be at 13  
peace among yourselves.

And we exhort you, brethren, admonish the unruly, en- 14  
courage the faint-hearted, sustain the weak, and keep your  
temper with all men.

See to it that no one repays another with evil for evil; but 15  
always aim at doing good both to one another and to all the  
world.

Be always joyful. Be unceasing in prayer. Always be 16,17  
thankful; for this is God's will concerning you in Christ Jesus. 18  
Do not quench the Spirit. Do not depreciate prophetic 19,20  
revelations; but test them all, and hold fast to the good. Keep 21,22  
yourselves aloof from every form of evil.

And may the God of peace Himself make you entirely 23  
holy; and may your spirits, souls, and bodies be preserved  
complete and be found blameless at the Coming of our Lord  
Jesus Christ. Faithful is He who calls you, and He will also 24  
accomplish it.

*Farewell* Brethren, pray for us. Greet all the brethren 25,26  
with a holy kiss. I charge you in the Lord's 27  
name to have this letter read to all the brethren.

The grace of our Lord Jesus Christ be with you. 28

## THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS

### Introduction

*Greeting* PAUL, SILVANUS, AND TIMOTHY, TO THE 1 1  
Church of the Thessalonians in God our  
Father and the Lord Jesus Christ: grace to you and peace 2  
from God our Father and the Lord Jesus Christ.

*Reasons for* We owe unceasing thanks to God on your 3  
*Gratitude* behalf, brethren. They are due because your  
*and Thanks-* faith grows beyond measure, and the love of all  
*giving* of you, without exception, one to another goes  
on increasing, so that we ourselves make you our boast among 4  
the Churches of God because of your patience and faith amid  
all the persecutions and afflictions which you are enduring.  
For these are a plain token of God's righteous judgement, 5  
which designs that you should be found worthy of the  
*The Coming* Kingdom of God, for the sake of which, indeed,  
*of Christ as* you are sufferers; since it is a righteous thing for 6  
*Vindicator* Him to requite with affliction those who afflict  
*and Judge* you; and to recompense with rest you who suffer 7  
affliction—rest with us at the revelation of the Lord Jesus  
from heaven with the angels of His power. He will come in 8  
flames of fire to take vengeance on those who do not acknow-  
ledge God and do not obey the gospel of our Lord Jesus.  
They will pay the penalty of eternal destruction, away from 9  
the presence of the Lord and from the glory of His might,  
when He comes to be glorified in His saints and to be 10  
wondered at in all who have believed (for our testimony to  
you was believed) on that Day.

*The* It is with this in view also that we continually 11  
*Apostle's* pray for you, that our God will count you  
*Prayer for* worthy of His call, and by His power accomp-  
*his Readers* lish every desire for goodness and every work of  
faith; in order that the name of our Lord Jesus may be 12  
glorified in you, and you in Him, according to the grace of our  
God and the Lord Jesus Christ!



*The Re-appearing of the Lord Jesus*

*Events  
which were  
to precede  
Christ's  
Return*

Now with respect to the Coming of our Lord Jesus Christ and our gathering to meet Him, we entreat you, brethren, not readily to become unsettled in mind or troubled, either by any spiritual revelation or by any word or letter alleged to come through us, to the effect that the day of the Lord is already here. Let no one in any way deceive you, for it cannot come unless the apostasy comes first, and the appearing of the man of sin, the son of perdition, who sets himself against and exalts himself above every so-called god or object of worship, and goes the length of taking his seat in the temple of God, giving it out that he himself is God.

*The coming  
Destruction  
of the  
Lawless one* Do you not remember that while I was still with you, I told you this? And now you know what restrains him, that he may be revealed only at his appointed time. For lawlessness is already at work in secret; but in secret only until the man who now restrains it is removed, and then the lawless one will be revealed, whom the Lord Jesus will slay with the breath of His mouth, and overwhelm by the Manifestation of His Presence.

*An Outbreak  
of awful  
Wickedness* The appearing of the lawless one will be attended by all sorts of miracles and signs and delusive marvels—for so Satan works—and by every kind of wicked deception for those who, because they did not entertain the love of the truth so that they might be saved, are on the way to perdition. And for this reason God sends them a fatal delusion that they may believe that lie; in order that all may be judged who have refused to believe the truth and have taken pleasure in unrighteousness.

*Thanksgiving and Exhortations*

*Renewed  
Thanks-  
giving* But from us thanks are always due to God on your behalf, brethren whom the Lord loves, because God from the beginning has chosen you for salvation through the Spirit's sanctifying influence and your belief in the truth. To this He has called you by our gospel, so that you may attain to the glory of our Lord Jesus Christ.

*An Exhorta-  
tion and a  
Prayer* So then, brethren, stand firm, and hold fast to the teachings which you have received from us, whether by word of mouth or by letter. And may our Lord Jesus Christ Himself, and God

our Father who has loved us and has given us in His grace eternal consolation and good hope, comfort your hearts and 17  
make you steadfast in every good work and word.

*A Request  
for Prayer*

Moreover, brethren, pray for us, that the 1 3  
Lord's word may spread rapidly and be extolled,  
as it was among you; and that we may be 2  
delivered from perverse and wicked men. It is not every- 3  
body who has faith; but the Lord is faithful, and He will make  
you stedfast and will guard you from the evil one. And we 4  
have confidence in you in the Lord, that you are doing and  
will do what we command. And may the Lord guide your 5  
hearts into the love of God and into the patience of Christ!

*The Duty of  
quiet, honest  
Work*

But in the name of the Lord we command you, 6  
brethren, to stand aloof from every brother  
whose life is disorderly and not in accordance  
with the teaching which you received from us.  
You yourselves know that it is your duty to follow our 7  
example. There was no disorder in our life among you, nor 8  
did we get bread to eat from any one without paying for it,  
but by labour and toil, working night and day in order not to  
be a burden to any of you. Not that we have not a right to 9  
such support, but it was in order to set you an example—for  
you to imitate us. Even when we were with you, we gave 10  
you this injunction: 'If a man does not choose to work, neither  
shall he eat.'

For we hear that there are some of you who live disorderly 11  
lives and are mere idle busybodies. Persons of that sort we 12  
call upon and command in the Lord Jesus Christ to work  
quietly and eat their own bread.

But you, brethren, must not grow weary in doing right. If 13  
any one refuses to obey these our written instructions, mark 14  
that man and hold no communication with him; so that he  
may be ashamed. And yet do not regard him as an enemy, 15  
but caution him as a brother. And may the Lord of peace 16  
Himself continually grant you peace in every way. The Lord  
be with you all.

*Conclusion*

*Farewell  
Blessing*

I Paul add a greeting with my own hand, 17  
which is the credential in every letter of mine.  
This is my handwriting. The grace of our Lord  
Jesus Christ be with you all.

## THE FIRST EPISTLE OF PAUL TO TIMOTHY

*Greeting* PAUL, AN APOSTLE OF CHRIST JESUS BY COMMAND 1  
of God our Saviour and Christ Jesus our hope,  
to Timothy, my true son in the faith: grace, mercy, and peace 2  
from God the Father and Christ Jesus our Lord.

*Timothy's  
special Work  
in Ephesus* When I was on my journey to Macedonia I 3  
begged you to remain on in Ephesus that you  
might caution certain persons against erroneous 4  
teaching and attention to mere fables and end-  
less genealogies, such as foster discussions rather than  
acceptance in faith of God's provision for salvation. Do  
so still.

*Teachers  
who were  
false to  
Christian  
Truth* The object to be secured by such caution is 5  
the love which springs from a pure heart, a clear  
conscience, and a sincere faith. From these 6  
some have deviated, and have lost their way in  
empty reasoning. They are ambitious to be 7  
teachers of the Law, although they do not understand either  
their own words or the things about which they make their  
confident assertions.

*The real  
Purpose of  
the Law* Now we know that the Law is good, if a man 8  
uses it in a lawful way, and remembers that a  
law is not enacted for a righteous man, but for 9  
the lawless and rebellious, the irreligious and  
sinful, the godless and profane—for those who strike their  
fathers or their mothers, for murderers, the licentious,  
sodomites, slave-dealers, liars, and false witnesses; and for 10  
whatever else is opposed to the wholesome teaching of the  
glorious gospel of the blessed God with which I have been 11  
entrusted.

*The wonder-  
ful Mercy  
shown to  
Paul himself* I am thankful to Christ Jesus our Lord who 12  
gave me the needful strength—because He has  
judged me faithful and has put me into His  
service, though I was previously guilty of 13  
blasphemy and persecution and wanton outrage. Yet mercy  
was shown me, because I had acted ignorantly, in unbelief;  
and the grace of our Lord was more than abundant, evoking 14  
faith and the love which centres in Christ Jesus.

*Why so great a Sinner was forgiven* True is the saying, and deserving of universal acceptance, that Christ Jesus came into the world to save sinners; among whom I am foremost. But mercy was shown me in order that in me as the foremost Christ Jesus might display the fulness of His patience as a striking example for those who would afterwards rest their faith on Him with a view to eternal Life.

*An Outburst of Praise* Now to the immortal, invisible and eternal King, who alone is God, be honour and glory for ever and ever ! Amen.

*Timothy exhorted and warned* This is the charge which I entrust to you, my son Timothy, in accordance with the prophecies formerly uttered concerning you, that being equipped with them you may fight the good fight, holding fast to faith and a clear conscience. This some have cast aside and have made shipwreck of their faith: among these are Hymenaeus and Alexander, whom I have delivered to Satan that they may be taught not to blaspheme.

*The Church is to pray for all the World* I exhort then, first of all, that supplications, prayers, petitions, and thanksgivings be offered on behalf of all men; including kings and all who are in high station, that we may live peaceful and tranquil lives with all godliness and in good repute. This is right and pleasing in the sight of God our Saviour, who wishes all mankind to be saved and to come to a knowledge of the truth. For there is one God and one Mediator between God and men—Christ Jesus, Himself man; who gave Himself as a ransom for all—a fact testified to at its own appointed time. Of this fact I have been made a herald and an Apostle (I speak the truth: it is not fiction), a teacher of the Gentiles in faith and truth.

*Men were to lead in Prayer ; Women to dress modestly* So then, I would have the men in every place of worship pray, lifting to God holy hands without anger or strife; and I would have the women dress becomingly, with modesty and sobriety, not with plaited hair or gold or pearls or costly clothes, but—as befits women making a claim to godliness—with the ornament of good works.

*Women's Subordination to Man* A woman should learn in silence with entire submissiveness. I do not permit a woman to teach, nor to have authority over a man, but she must remain silent. For Adam was formed first and then Eve: Adam was not deceived, but his wife was thoroughly deceived, and became involved in transgression.



Yet a woman will be saved through child-bearing if she continue in faith and love and holiness, with self-restraint— 15

*The Qualifications of a Christian Minister* True is the saying, 'If any one is eager for the office of bishop, he desires a noble work.' 1 3

A bishop then must be irreproachable, the husband of one wife, temperate, sober-minded, well-behaved, hospitable, and with a gift for teaching; not a hard drinker nor given to blows, but gentle, not pugnacious; nor fond of money; one who manages his own household well, keeping his children under control with true dignity. If a man does not know how to manage his own household, how shall he take care of the Church of God? He ought not to be a new convert, for fear he should be blinded with pride and come under the same condemnation as the Devil. It is needful also that he bear a good character with people outside the Church, lest he fall into reproach or a snare of the Devil. 7

*The Qualifications of Deacons and their Wives* Deacons, in the same way, must be men of serious demeanour, not double-tongued, nor addicted to much wine, nor greedy of base gain, but holding the mysterious truths of the faith with a clear conscience. And these, too, must undergo probation, and then, if they are of unblemished character, let them serve as deacons. Women, in the same way, must be serious-minded, not slanderers, but in every way temperate and trustworthy. 9

Let a deacon be the husband of one wife, and rule his children and his own household well. For those who have filled the deacon's office well gain for themselves an honourable standing, and acquire great boldness of speech in their faith in Christ Jesus. 12

*The Church of the ever-living God* All this I write to you, though I am hoping before long to come to see you. But, for fear I may be hindered, I now write, so that you may know how to behave in God's household, which is the Church of the living God, the pillar and buttress of the truth. And beyond controversy, great is the mystery of our religion—He who appeared in the flesh, was proved righteous by the Spirit, was seen by angels and proclaimed among Gentile nations, was believed on in the world, and received up into glory. 14

*False Teachers on the Subjects of Marriage and Food* Now the Spirit expressly declares that in later times some will fall away from the faith, giving heed to deceiving spirits and the teachings of demons and this through the hypocrisy of men who teach falsely and have their own consciences seared as with a hot iron, forbidding people to 3

marry, and insisting on abstinence from foods which God has created to be partaken of with thankfulness by those who believe and know the truth. For everything that God has created is good; and nothing is to be rejected, if only it is received with thanksgiving: it is made holy by the word of God and by prayer.

*Error to be faithfully rebuked* If you put this to the brethren, you will be a good servant of Christ Jesus, nourished on the lessons of the faith and of the good teaching which you have faithfully followed. But profane stories, fit only for old women, have nothing to do with.

*Timothy urged to exercise spiritual Self-discipline* Train yourself for godliness. Exercise for the body is not useless, but godliness is useful in every respect, possessing the promise of the present and the future life. Faithful is this saying and deserving of universal acceptance: and this is the motive of our toiling and wrestling, that we have our hopes fixed on the living God, who is the Saviour of all mankind and especially of believers.

*Noble Conduct and untiring Zeal needful* Command this and teach this. Let no one think slightly of you because you are a young man; but in speech, conduct, love, faith, and purity, be an example to your fellow Christians. Till I come, pay attention to public reading, exhortation, and teaching. Do not neglect the gifts with which you are endowed, which were conferred on you by prophetic indication when the hands of the elders were placed upon you. Practise these duties and be absorbed in them; so that your progress in them may be evident to all. Take pains with yourself and your teaching. Persevere in these things; for by doing this you will secure your own and your hearers' salvation.

*Gentleness in Rebuke* Never administer a sharp reprimand to an older man, but entreat him as if he were your father, and the younger men as brothers; the elder women too as mothers, and the younger women as sisters, with perfect modesty.

*Directions as to widowed Women* Relieve widows who are really in need. But if a widow has children or grandchildren, let these learn first to show their filial piety at home and to make requital to their parents; for this is acceptable in the sight of God. A widow who is really such, even though desolate, has her hopes fixed on God, and continues at her supplications and prayers night and day; but a pleasure-loving widow is dead even while still alive. Press these facts upon them, so that they may live lives free from

reproach. If a man makes no provision for his own relations, 8  
and especially for his own household, he has disowned the  
faith and is behaving worse than an unbeliever.

No widow is to be put on the roll who is under sixty years 9  
of age. She must have been the wife of but one man, and well 10  
reported of for good deeds, as having brought up children,  
exercised hospitality, washed the feet of the saints, given relief  
to the distressed, and devoted herself to good works of every  
kind.

But younger widows you must not enrol; for as soon as their 11  
affections stray wantonly from Christ, they want to marry,  
and they incur the censure of having broken their first plighted 12  
faith. And at the same time they also learn to be idle as they 13  
go round from house to house; and they are not only idle,  
but are gossips also and busybodies, speaking of things that  
ought not to be spoken of.

*Unmarried Women* I would therefore have the younger women 14  
marry, bear children, manage the house, and  
furnish the adversary with no excuse for slander.  
For already some of them have gone astray, following Satan. 15  
If a believing woman has widows dependent on her, she should 16  
relieve them, and save the Church from being burdened—so  
that the Church may relieve the widows who are really in need.

*Elders* Let the Elders who preside well be held 17  
worthy of double honour, especially those who  
labour in preaching and teaching. For the Scripture says, 18  
'YOU ARE NOT TO MUZZLE THE OX WHILE IT IS TREADING OUT  
THE GRAIN' (Deut. xxv. 4); and the workman deserves his pay.

Never entertain an accusation against an Elder except on 19  
the evidence of two or three witnesses. Those who persist in 20  
sin rebuke in the presence of all, so that the rest also may be  
afraid to sin.

*A solemn Appeal, and personal Advice* I solemnly call upon you, in the presence of 21  
God and of Christ Jesus and of the elect angels,  
to carry out these instructions without prejudice,  
and to do nothing from partiality. Do not lay 22  
hands upon any one hastily; and do not be a partaker in the  
sins of others; keep yourself pure. (No longer be a water- 23  
drinker; but take a little wine for the sake of your stomach  
and your frequent ailments.)

*Helps and Hindrances to a true Estimate of Character* The sins of some men are obvious, going 24  
before them to judgement, but the sins of others  
follow after them. So also the right actions of 25  
some are obvious, and those that are not cannot  
remain for ever hidden.

*Slaves* Let all who are under the yoke of slavery 1 6  
hold their own masters to be deserving of all  
honour, so that the name of God and the teaching may not  
be spoken against. And those who have believing masters 2  
should not be wanting in respect towards them because they  
are brethren, but should serve them all the more, because those  
who profit by the service are believers and beloved.

*False Teaching and its Results* Thus teach and exhort. If any one teaches 3  
differently, and refuses assent to the wholesome  
instructions of our Lord Jesus Christ and the  
teaching that harmonizes with true godliness, he 4  
is blinded with conceit and really knows nothing, but is crazy 4  
with discussions and controversies about words which give rise  
to envy, quarrellings, revilings, ill-natured suspicions, and per-  
sistent wrangling on the part of people perverted in mind and so 5  
deprived of the truth, who imagine that godliness means gain.

*A Warning against Greed* Godliness is indeed great gain when accom- 6  
panied by contentment; for we brought nothing 7  
into the world, nor can we carry anything out of 8  
it; and if we have food and clothing, with these 8  
we should be satisfied. But people who want to be rich fall 9  
into temptation and a snare, and into many unwise and  
pernicious cravings, which sink mankind in destruction and  
ruin. From love of money all sorts of evils arise; and some 10  
have so hankered after money that they have gone astray from  
the faith and have caused themselves many pangs of sorrow.

*A stirring Appeal* But you, O man of God, must flee from these 11  
things, and strive for uprightness, godliness,  
faith, love, fortitude, and gentleness. Struggle 12  
your hardest in the good contest for the faith; seize hold of  
eternal Life, to which you were called; you made the good  
confession before many witnesses. I charge you—in the 13  
presence of God who gives life to all, and of Christ Jesus who  
at the bar of Pontius Pilate made the noble confession—that  
you keep God's commandment stainlessly and without re- 14  
proach till the Appearing of our Lord Jesus Christ: this will 15  
be brought about at its appointed time by the blessed and  
only Sovereign, the King of kings and Lord of lords; who 16  
alone possesses immortality, and who dwells in unapproach-  
able light, and whom no man has seen or can see. To Him be  
eternal honour and power! Amen.

*An Exhortation to the Rich* Impress on those who are rich in the present 17  
world that they must not be haughty or set  
their hopes on an uncertain thing like riches,  
but on God who provides us richly with all



things for our enjoyment. They must be beneficent, rich in 18  
good deeds, open-handed, and liberal; storing up for them- 19  
selves what shall form a solid foundation for the future, that  
they may lay hold of the Life which is life indeed.

O Timothy, guard the truths entrusted to you, 20  
*Conclusion* shunning irreligious and frivolous talk, and  
*and Blessing* objections from what is falsely called 'know-  
ledge'; which some have claimed to possess and they have 21  
missed the true faith.

Grace be with you all.

## THE SECOND EPISTLE OF PAUL TO TIMOTHY

*Greeting* PAUL, BY THE WILL OF GOD AN APOSTLE OF 1 1  
Christ Jesus, to proclaim the promise of the Life  
which is in Christ Jesus, to Timothy my beloved child : grace, 2  
mercy, and peace from God the Father and Christ Jesus our  
Lord.

*An Expression of Gratitude* I thank God, whom I serve with a pure 3  
conscience, as my fathers did, that night and  
day I unceasingly remember you in my prayers,  
and, ever mindful of your tears, I long to see 4  
you, that I may be filled with joy. For I recall the sincere faith 5  
which is in you—a faith which dwelt first in your grandmother  
Lois and your mother Eunice, and, I am convinced, dwells in  
you also.

*An Exhortation to fresh Zeal* For this reason let me remind you to rekindle 6  
God's gift, which is yours through the laying on  
of my hands. For the spirit which God has 7  
given us is not a spirit of cowardice, but one of  
power and of love and of sound judgement.

*An Exhortation to Courage and Fortitude* Do not be ashamed then of witnessing for our 8  
Lord or of me His prisoner; but rather share  
suffering with me for the gospel, in reliance on  
the power of God. For He saved us and called 9  
us with a holy call, not in accordance with our deserts, but  
in accordance with His own purpose and the grace which He  
bestowed on us in Christ Jesus from all eternity, but which  
has now been revealed through the Appearing of our Saviour, 10  
Christ Jesus. He has put an end to death and has brought life  
and immortality to light through the gospel, for which I have 11  
been appointed a preacher, apostle, and teacher. That indeed 12  
is the reason why I suffer as I do. But I am not ashamed, for  
I know in whom I have trusted, and I am confident that He is  
able to keep what I have entrusted to Him until that Day.

*Christian Truth to be zealously guarded* Keep to the example of the sound teaching 13  
which you have heard from me, in the faith and  
love which are in Christ Jesus. That precious 14  
truth which is entrusted to you guard through  
the Holy Spirit who has His home in our hearts.

*Phygelus,* Of this you are aware, that all the Christians 15  
*Hermogenes,* in Asia have deserted me: and among them  
*Onesiphorus* Phygelus and Hermogenes. May the Lord show 16  
 mercy to the household of Onesiphorus; for  
 many a time he gave me fresh vigour and he was not ashamed  
 of my chain. Nay, when he was here in Rome, he took great 17  
 pains to inquire for me, and he found me. (The Lord grant  
 that he may obtain mercy at His hands on that Day!) And 18  
 you yourself well know all the services which he rendered me  
 in Ephesus.

*Timothy* You then, my son, must grow strong in the 1 2  
*urged to be* grace that is in Christ Jesus. What you have 2  
*diligent in* been taught by me in the hearing of many  
*Teaching* witnesses, you must hand on to trusty men,  
 who shall be competent to instruct others also.

*Exhortation* As a good soldier of Christ Jesus accept your 3  
*to Patience* share of suffering. Every one who serves as a 4  
*and Concentration of* soldier avoids becoming entangled in the affairs  
*Purpose* of civil life, so that he may satisfy the officer  
 who enlisted him. And if any one takes part 5  
 in an athletic contest, he gets no prize unless he obeys the  
 rules. The harvestman who labours must be the first to get 6  
 a share of the crop. Reflect on what I am saying: the Lord 7  
 will give you understanding in everything.

*The Encouragement* Never forget Jesus Christ risen from the 8  
*afforded by* dead, a descendant of David, as is declared in the  
*Christ's* gospel which I preach. For this I suffer, and am 9  
*Resurrection* even put in chains, as if I were a criminal: yet the  
 word of God is not chained. And so I endure all 10  
 things for the sake of the elect; so that they also may obtain  
 the salvation which is in Christ Jesus—and with it eternal  
 glory.

*The Cross* True is the saying: 11  
*and the* If we died with Him, we shall also live with  
*Crown are* Him;  
*inseparably* If we endure, we shall also reign with  
*connected* Him; 12  
 If we disown Him, He will also disown us;  
 If we are faithless, He remains faithful—He cannot 13  
 disown Himself.

*Disputes* Bring this to men's remembrances, solemnly 14  
*about Words* charging them in the presence of God not to  
*are to be* wrangle about words, which is altogether un-  
*avoided* profitable and tends only to the ruin of the  
 hearers.

*Hymenaeus and Philetus* Earnestly seek to commend yourself to God as a workman who, because of his straightforward dealing with the word of truth, has no reason to feel any shame. But from irreligious and frivolous talk hold aloof, for those who indulge in it will proceed from bad to worse in impiety, and their teaching will spread like a running sore. Hymenaeus and Philetus are men of that stamp. As for finding the truth, they have gone astray, saying that the Resurrection is already past, and they are upsetting the faith of some.

*God's Church remains unshaken* Yet God's solid foundation stands unmoved, bearing this guarantee,  
'THE LORD KNOWS THOSE WHO BELONG TO HIM' (Num. xvi. 5).

And this also,

'LET EVERY ONE WHO NAMES THE NAME OF THE LORD RENOUNCE WICKEDNESS' (Isa. xxvi. 13).

*Two Sorts of Christians* Now in a great house there are articles not only of gold and silver, but also of wood and of earthenware; and some are for honourable, and others for common use. If therefore a man keeps himself clear of these, he will be for honourable use, consecrated, fit for the Master's service, and equipped for every good work.

*Timothy to be scrupulously careful as to his own Conduct* Curb the cravings of youth; and strive for integrity, faith, love, peace, in company with all who pray to the Lord with pure hearts. But decline foolish discussions with ignorant men, knowing that these lead to quarrels; and a servant of the Lord must not quarrel, but must be inoffensive towards all men, a skilful teacher, and patient under wrongs. He must instruct his opponents with gentleness, in the hope that God will some day grant them repentance, leading to knowledge of the truth, and that they may return from the Devil's delusion to a sober mind, though they are now entrapped by him to do his will.

*Grievous Times were coming* But of this be assured: in the last days grievous times will set in. For men will be lovers of self, lovers of money, boastful, haughty, profane. They will be disobedient to parents, thankless, irreligious, hard-hearted, unforgiving, slanderers. They will have no self-control, but will be brutal, opposed to goodness, treacherous, headstrong, self-important. They will love pleasure instead of loving God, and will keep up a make-believe of piety and yet exclude its power. Turn away from people of this sort.



*False Teachers who would meet with some Success* Among them are included the men who make 6  
their way into private houses and captivate weak women—women who, weighed down by the burden of their sins, are led by ever-changing caprice, and are always learning, 7  
and yet never able to arrive at knowledge of the truth.

*Their Hostility to the Truth* Just as Jannes and Jambres withstood Moses, 8  
so also these withstand the truth—being men of debased mind, and reprobates so far as faith is concerned. But they will have no further 9  
success; for their folly will be manifest to all men, just as that of the opponents of Moses came to be. But you have faith- 10

*What Paul had suffered for Christ* fully followed my teaching, life, aims, faith, 11  
patience, love, fortitude, persecutions, and sufferings, all the things which happened to me in Antioch, Iconium, and Lystra, the persecu- 12  
tions I endured, and how the Lord delivered me out of them all. And indeed every one who is determined to live a 13  
godly life in Christ Jesus will be persecuted. Bad men and imposters will go from bad to worse, misleading and being misled.

*Timothy urged to be faithful to the Lessons of his Childhood* But do you cling to the truths which you have 14  
learnt and of which you are convinced, knowing who your teachers were, and that from infancy 15  
you have known the sacred writings which are able to make you wise to obtain salvation through faith in Christ Jesus. Every Scripture 16  
is inspired by God and is useful for teaching, for reproof, for correction, and for instruction in right doing; so that the man of God may be complete, perfectly equipped for every good 17  
work.

*An Appeal for Zeal and Self-restraint* I adjure you, in the presence of God and of 1 4  
Christ Jesus who is to judge the living and the dead, and by His Appearing and His Kingdom: preach the word, be zealous in season and out of 2  
season; reprove, rebuke, encourage, with the utmost patience and instruction. For a time is coming when men will not 3  
tolerate wholesome instruction, but, wanting to have their ears tickled, they will find a multitude of teachers to satisfy their own fancies, and will close their ears to the truth and 4  
will turn away to fables.

But do you be circumspect in all matters, and ready to 5  
suffer; do the duty of an evangelist and fully discharge the obligations of your office.

*Paul's own Work now at an End* I am a drink-offering already being poured 6  
out; and the time for my departure is close at  
hand. I have fought the good fight; I have run 7  
the race; I have kept the faith. Hereafter there 8

is reserved for me the crown of righteousness which the Lord,  
the righteous Judge, will award to me on that Day, and not  
only to me, but also to all who have loved the thought of His  
Appearing.

*The lonely Apostle longs to see Timothy* Make an effort to come to me speedily; for 9, 10  
Demas has deserted me—loving the present  
world—and has gone to Thessalonica; Crescens  
has gone to Galatia, and Titus to Dalmatia.

Luke alone is with me. Call for Mark and bring him with 11  
you, for he is a great help to me in my ministry. Tychicus I 12  
have sent to Ephesus.

When you come, bring the cloak which I left behind at 13  
Troas at the house of Carpus, and the books, especially the  
parchments.

*Alexander the Smith* Alexander the smith did me much mischief: 14  
the Lord will requite him according to his  
doings. You also should beware of him; for he 15  
has violently opposed our words.

*Paul's first Trial before Nero* At my first defence I had no one at my side; 16  
all deserted me: may it not be laid to their  
charge! The Lord, however, stood by me and 17  
filled me with strength, that through me the  
Message might be fully proclaimed and that all the Gentiles  
might hear it; and I was rescued from the lion's jaws. The 18  
Lord will deliver me from every malicious attack and will  
bring me safe to His heavenly Kingdom. To Him be the  
glory for ever and ever! Amen.

*Farewell Greetings* Greet Prisca and Aquila, and the household of 19  
Onesiphorus. Erastus stayed in Corinth; 20  
Trophimus I left behind me at Miletus, ill.  
Make an effort to come before winter. Eubulus greets you, 21  
and so do Pudens, Linus, Claudia, and all the brethren.

The Lord be with your spirit. Grace be with you all. 22

## THE EPISTLE OF PAUL TO TITUS

*Greeting* PAUL, A SERVANT OF GOD AND AN APOSTLE OF 1 1  
 Jesus Christ for furthering the faith of God's  
 elect and a knowledge of the truths of religion, in hope of  
 eternal life, which God, who never deceives, promised from 2  
 all eternity; and at the appointed time He made known His 3  
 word by the preaching with which I was entrusted by the  
 command of God our Saviour, to Titus my own true child in 4  
 our common faith: grace and peace from God the Father and  
 Christ Jesus our Saviour.

*The Qualifications of a Christian Minister* I have left you behind in Crete that you 5  
 may set right the things still requiring attention,  
 and may appoint Elders in every town, as I  
 directed you; namely, wherever there is a man 6  
 of blameless life, the husband of one wife, having children  
 who are believers and are free from every reproach of pro-  
 fligacy or of disorderliness. For, as God's steward, a bishop 7  
 must be blameless, not self-willed, not quick-tempered or  
 a hard drinker, not given to blows or greedy of gain; but 8  
 hospitable, a lover of goodness, sober-minded, upright,  
 saintly, self-controlled; holding fast to the trustworthy word 9  
 as he has learnt it, so that he may be able both to encourage  
 others with sound teaching and to refute opponents.

*The Troublers of the Church at Crete* For there are many disorderly persons given 10  
 to idle and misleading talk, who, for the most  
 part, are of the Jewish party. You must stop the 11  
 mouths of such men, for they upset whole  
 families, teaching what they ought not for the sake of making  
 money. One of themselves—a prophet of their own—has 12  
 said,

*These false Teachers are to be denounced* 'Cretans are always liars, noxious beasts, idle gluttons.'  
 This testimony is true. Therefore sternly 13  
 reprove them, that they may keep sound in their  
 faith, and not give attention to Jewish legends 14  
 and the maxims of men who turn their backs on  
 the truth. To the pure everything is pure. But to the polluted 15  
 and unbelieving nothing is pure; on the contrary, their very  
 minds and consciences are polluted: they profess to know 16

God, but in their actions they disown Him; for they are detestable, disobedient men, for any good work useless.

*Duties of  
the Aged*

But do you speak in a manner that befits 1 2  
wholesome teaching. Exhort aged men to be 2  
temperate, grave, sober-minded, and sound in  
their faith, their love, and their patience. In the same way 3  
exhort aged women to be reverent in bearing, not slanderers  
nor enslaved to wine. They should give good advice, and 4  
school the young women to be affectionate to their husbands  
and children, to be sober-minded, chaste, domesticated, kind, 5  
and submissive to their husbands, so that the word of God  
may not be exposed to reproach.

*Duties of  
younger  
Men and  
of Slaves*

In the same way exhort the younger men to 6  
be self-restrained. And above all exhibit in  
your own life a pattern of right conduct, in your  
teaching sincerity and seriousness and whole- 8  
some language which no one can censure, so that our oppo-  
nents may feel ashamed at having nothing evil to say against  
us. Exhort slaves to be obedient to their owners and to give 9  
them satisfaction, not contradicting and not pilfering, but 10  
manifesting perfect good faith, in order to do credit to the  
teaching of our Saviour, God, in all things.

*The*

*Necessity of  
a pure and  
noble Life*

For the grace of God has displayed itself 11  
with saving power to all mankind, training us 12  
to renounce ungodliness and worldly desires,  
and to live sober, upright, and pious lives in the  
present world, awaiting fulfilment of our blessed hope—the 13  
Appearing in glory of our great God and Saviour Jesus Christ;  
who gave Himself for us to purchase our freedom from all 14  
iniquity, and purify for Himself a people who should be His  
own, zealous for good works.

Thus speak, exhort, reprove, with all impressiveness. Let 15  
no one make light of you.

*Submission  
to Rulers*

Remind your hearers that they must submit 1 3  
to the rulers who are in authority, and obey  
their regulations; they must be ready to under-  
take any good work, not speak evil of any one, not be conten- 2  
tious, but be yielding and constantly manifesting a gentle spirit  
towards all men.

*An Appeal  
to sublime  
religious  
Experiences*

There was a time when we also were unintelli- 3  
gent, obstinate, deluded, the slaves of various  
cravings and pleasures, spending our lives in  
malice and envy, deserving hatred ourselves and  
hating one another. But when the goodness of God our 4  
Saviour and His love to man came to light, not in virtue of 5



any righteous deeds which we had done, but in His own mercy, He saved us by means of the bath of regeneration and renewal by the Holy Spirit, which He poured out on us richly through Jesus Christ our Saviour; in order that having been acknowledged righteous through His grace we might become heirs to eternal life in fulfilment of our hopes. These words are trustworthy.

*A Demand  
for noble  
Living*

And on these points I would have you insist strenuously, in order that those who have their faith fixed on God may be foremost in all right actions; for these are not only right in themselves, but are also useful to mankind.

*Useless  
Discussions*

But hold yourself aloof from foolish disputes and genealogies and quarrels and wrangling about the Law, for they are useless and vain.

*Unteachable  
Offenders*

After a first and second admonition, have nothing further to do with a man who causes divisions; for, as you know, a person of that sort has gone astray and is a sinner self-condemned.

*Personal  
Requests*

After I have sent Artemas or Tychicus to you, lose no time in joining me at Nicopolis, for I have decided to pass the winter there. Help Zenas the lawyer on his journey with especial care, and Apollos, so that nothing may be wanting to them. And let our people too learn to follow honest occupations for the supply of their necessities, so that they may not live useless lives.

*Farewell  
Greetings*

Every one here sends you greeting. Greet the believers who hold us dear. May grace be with you all.

## THE LETTER OF PAUL TO PHILEMON

*Greeting* PAUL, A PRISONER FOR CHRIST JESUS, AND 1  
Timothy our brother, to Philemon our dearly-  
loved fellow labourer—and to our sister Apphia and our com- 2  
rade Archippus—as well as to the Church in your house:  
grace to you all, and peace, from God our Father and the 3  
Lord Jesus Christ.

*Thanksgiving* I give continual thanks to my God while 4  
making mention of you, my brother, in my  
prayers, because I hear of your love and of the faith which 5  
you have towards the Lord Jesus and which you manifest  
towards all the saints; praying as I do, that their participation 6  
in your faith may result in the full recognition of all the right  
affection that is in us toward Christ. For I have found great 7  
joy and comfort in your love, because the hearts of the saints  
have been, and are, refreshed through you, my brother.

*Onesimus* Therefore, though I might with Christ's 8  
authority speak very freely and order you to do  
what is fitting, it is for love's sake that—instead of that— 9  
although I am none other than Paul the aged, and now also a  
prisoner for Christ Jesus, I entreat you on behalf of my own 10  
child whose father I have become while in my chains—I mean,  
Onesimus. Formerly he was useless to you, but now—true to 11  
his name—he is of great use to you and to me.

I am sending him back to you, though in so doing I send 12  
part of myself. It was my wish to keep him at my side for him 13  
to attend to my wants, as your representative, during my  
imprisonment for the gospel. Only I wished to do nothing 14  
without your consent, so that this kind action of yours might  
not be done under pressure, but might be of your own free  
will. For perhaps it was for this reason he was parted from 15  
you for a time, that you might receive him back wholly and for  
ever yours; no longer as a slave, but as something better than 16  
a slave—a brother peculiarly dear to me, and even dearer to  
you, both as a servant and as a fellow Christian. If therefore 17  
you regard me as a comrade, receive him as if he were I myself.

And if he was ever dishonest or is in your debt, debit me 18  
with the amount. I Paul write this with my own hand—I 19

will pay you in full. (I say nothing of the fact that you owe me even your own self.) Yes, brother, do me this favour 20 for the Lord's sake. Refresh my heart in Christ.

I write to you in the full confidence that you will meet my 21 wishes, for I know you will do even more than I say. And at the same time provide a lodging for me; for I hope that 22 through your prayers I shall be permitted to come to you.

*Farewell* Greetings to you, my brother, from Epaphras 23 my fellow prisoner for the sake of Christ Jesus; and from Mark, Aristarchus, Demas, and Luke, my fellow 24 workers.

May the grace of our Lord Jesus Christ be with the spirit 25 of every one of you.

## THE EPISTLE TO THE HEBREWS

### *Introduction. Christ's Superiority to Prophets and Angels*

*God has  
spoken to  
Man in and  
through  
Christ* GOD, WHO OF OLD SPOKE TO OUR FOREFATHERS 1 1  
in many fragments and by various methods  
through the Prophets, has at the end of these 2  
days spoken to us through a Son, who is the  
predestined Lord of the universe, and through  
whom He made the world. He brightly reflects God's glory 3  
and is the exact representation of His being, and upholds  
the universe by His all-powerful word. After securing man's  
purification from sin He took His seat at the right hand of  
the Majesty on high, having become as far superior to the 4  
angels as the Name He possesses by inheritance is more  
excellent than theirs.

*Christ is the  
Son, Angels  
are mere  
Servants,  
of God* For to which of the angels did God ever 5  
say,  
‘MY SON ART THOU:  
I HAVE THIS DAY BECOME THY FATHER’  
(Ps. ii. 7);  
and again,

‘I WILL BE A FATHER TO HIM,  
AND HE SHALL BE MY SON’ (2 Sam. vii. 14)?  
And again when He brings His Firstborn into the world, 6  
He says,

‘AND LET ALL GOD’S ANGELS WORSHIP HIM’  
(Deut. xxxii. 43, LXX; Ps. xcvi. 7, LXX). 7

Moreover of the angels He says,  
‘HE CHANGES HIS ANGELS INTO WINDS,  
AND HIS MINISTERING SERVANTS INTO A FLAME OF FIRE’  
(Ps. civ. 4).

But of His Son, He says, 8

‘THY THRONE, O GOD, IS FOR EVER AND EVER,  
AND THE SCEPTRE OF THY KINGDOM IS A SCEPTRE OF  
ABSOLUTE JUSTICE.

THOU HAST LOVED RIGHTEOUSNESS AND HATED LAWLESS- 9  
NESS;

THEREFORE GOD, THY GOD, HAS ANOINTED THEE



WITH THE OIL OF GLADNESS BEYOND THY FELLOWS',  
(Ps. xlv. 6, 7).

It is also of His Son that God says, 10

'THOU, O LORD, IN THE BEGINNING DIDST LAY THE FOUNDATIONS OF THE EARTH,

AND THE HEAVENS ARE THE WORK OF THY HANDS.

THE HEAVENS WILL PERISH, BUT THOU REMAINEST; 11

AND THEY WILL GROW OLD LIKE A GARMENT,

AND AS A MANTLE THOU WILT ROLL THEM UP; 12

YES, LIKE A GARMENT, AND THEY WILL UNDERGO CHANGE.

BUT THOU ART THE SAME,

AND THY YEARS WILL NEVER COME TO AN END' (Ps. cii. 25-27).

To which of the angels has He ever said, 13

'SIT AT MY RIGHT HAND

TILL I MAKE THY FOES A FOOTSTOOL FOR THY FEET'

(Ps. cx. 1)?

Are not all angels spirits that serve Him—whom He sends 14  
out to render service for the benefit of those who are to  
inherit salvation?

*The Peril of* For this reason we ought to pay the more 1 2  
*Disobedience* earnest heed to the things which we have heard,  
*to the* for fear we should drift away from them. For 2  
*Saviour's* if the message delivered through angels proved  
*Message* to be true, and every transgression and act of  
disobedience met with just retribution, how shall we escape 3  
if we neglect a salvation as great as that now offered to us?  
This, after having first of all been announced by the Lord  
Himself, had its truth made sure to us by those who heard  
Him, while God corroborated their testimony by signs and 4  
marvels and various mighty works, and by gifts of the Holy  
Spirit distributed in accordance with His own will.

*Jesus,* It is not to angels that God has assigned the 5  
*because of* sovereignty of that coming world of which we  
*His Death,* speak. But, as we know, a Psalmist has 6  
*is now* exclaimed,

*crowned* 'HOW POOR A CREATURE IS MAN, AND YET  
*with Glory* THOU DOST REMEMBER HIM,

AND A SON OF MAN, AND YET THOU DOST COME TO HIM!

THOU HAST MADE HIM ONLY A LITTLE LOWER THAN THE 7  
ANGELS;

WITH GLORY AND HONOUR THOU HAST CROWNED HIM,  
AND HAST SET HIM OVER THE WORKS OF THY HANDS.

THOU HAST PUT EVERYTHING IN SUBJECTION UNDER HIS 8  
FEET' (Ps. viii. 4-6).

For this subjecting of the universe to man implies the leaving nothing not subject to him. But we do not as yet see the universe subject to him. But we do see Him who was made a little lower than the angels—even Jesus—because of His suffering of death crowned with glory and honour, that by God's grace He might taste death for every man.

For it was fitting that He for whom and 10  
*Man's divine* through whom all things exist, in bringing  
*Brother* many sons to glory, should perfect by suffering  
*made* the Prince Leader of their salvation. For both 11  
*perfect* He who sanctifies and those whom He is sancti-  
*through* fying have all one Father; and for this reason  
*Suffering* He is not ashamed to speak of them as His  
 brothers; as when He says:

'I WILL PROCLAIM THY NAME TO MY BROTHERS;'

12

IN THE MIDST OF THE CONGREGATION I WILL HYMN THY  
 PRAISES' (Ps. xxii. 22);

and again,

13

'I WILL BE ONE WHOSE TRUST REPOSES IN GOD' (Ps. xviii. 2;  
 Isa. xii. 2);

and again,

'HERE AM I, AND HERE ARE THE CHILDREN GOD HAS GIVEN  
 ME' (Isa. viii. 18).

*Our High* Since then the children referred to are all 14  
*Priest Him-* alike sharers in perishable human nature, He  
*self suffered* Himself also, in the same way, took on Him a  
*and died* share of it, in order that through death He  
 might render powerless him who had authority over death,  
 that is, the Devil, and might set at liberty all those who 15  
 through fear of death had been subject to lifelong slavery.  
 For assuredly it is not to angels that He reaches a helping 16  
 hand, but it is to the descendants of Abraham. And for this 17  
 purpose it was necessary that in all respects He should be made  
 to resemble His brothers, so that He might prove Himself a  
 compassionate and faithful High Priest in things relating to  
 God, in order to atone for the sins of the people. For inas- 18  
 much as He has Himself felt the pain of temptation and trial,  
 He is also able to help those who are tempted and tried.

Therefore, holy brethren, sharers with others 1 8  
*Christ's* in a heavenly calling, fix your thoughts on Jesus,  
*Superiority* the Apostle and High Priest whose followers we  
*to Moses* profess to be. How faithful He was to Him who 2  
 appointed Him, just as Moses also was faithful in all God's  
 house! For Jesus has been counted worthy of greater glory 3  
 than Moses, in so far as he who has built a house has higher

honour than the house itself. For every house has a builder, <sup>4</sup>  
the Builder of all things being God.

*Moses was only a faithful Servant* Moreover, Moses was faithful in all God's <sup>5</sup>  
house as a servant in delivering the message  
given him to speak; but Christ was faithful as a <sup>6</sup>  
Son having authority over God's house, and we  
are that house, if we hold firm to the end the boldness and the  
hope which we boast of as ours.

*A Warning against Unbelief and Disobedience* For this reason—as the Holy Spirit warns us, <sup>7</sup>  
'TO-DAY, IF YOU SHOULD HEAR HIS VOICE,  
DO NOT HARDEN YOUR HEARTS AS IN THE <sup>8</sup>  
TIME OF THE PROVOCATION

ON THE DAY OF THE TEMPTATION IN THE DESERT,  
WHERE YOUR FATHERS TEMPTED AND TESTED ME AND THEY <sup>9</sup>  
SAW ALL THAT I DID

DURING FORTY YEARS. THEREFORE I WAS GREATLY GRIEVED <sup>10</sup>  
WITH THAT GENERATION,  
AND I SAID, "IN THEIR HEARTS THEY ARE EVER ASTRAY,  
THEY HAVE NOT LEARNT TO KNOW MY PATHS."  
WHILE I SWORE IN MY ANGER, <sup>11</sup>  
THEY SHALL NOT BE ADMITTED TO MY REST'

(Ps. xcv. 7-11)—

see to it, brethren, that there is never in any one of you—<sup>12</sup>  
perhaps there may be—a sinful and unbelieving heart, mani-  
festing itself in revolt from the ever-living God.

*The Necessity of Fidelity to the very End* On the contrary encourage one another, day <sup>13</sup>  
after day, so long as 'to-day' lasts, so that not  
one of you may be hardened through the deceit-  
ful character of sin. For we have, all alike, <sup>14</sup>  
become sharers with Christ, if we really hold our first  
confidence firm to the end; seeing that the warping still comes  
to us, <sup>15</sup>

'TO-DAY, IF YOU SHOULD HEAR HIS VOICE,  
DO NOT HARDEN YOUR HEARTS AS YOUR FOREFATHERS DID  
IN THE TIME OF THE PROVOCATION' (Ps. xcv. 7).

*A Lesson from Jewish History* For who were they that heard, and yet <sup>16</sup>  
provoked God? Was it not the whole of the  
people who had come out of Egypt under the  
leadership of Moses? And with whom was <sup>17</sup>  
God so greatly grieved for forty years? Was it not with those  
who had sinned, and whose dead bodies fell in the Desert?  
And to whom did He swear that they should not be admitted <sup>18</sup>  
to His rest, if it was not to those who were disobedient? And <sup>19</sup>  
so we see that it was owing to lack of faith that they could not  
be admitted.

*We enter  
the heavenly  
Canaan  
through  
Faith*

Therefore let us be on our guard lest perhaps, 1 4  
while He still leaves us a promise of entering  
into His rest, any one of you should be found  
to have failed to obtain it. For a gospel has been 2  
brought to us as truly as to them; but the word  
they heard failed to benefit them, because they were not united  
by faith with those who gave heed to it. We who have believed 3  
are to be admitted to that rest; as He has said,

‘WHILE I SWORE IN MY ANGER,

THEY SHALL NOT BE ADMITTED TO MY REST’ (Ps. xcv. 11);  
although God’s works were completed from the creation of  
the world. For, as we know, when speaking of the seventh 4  
day He has used the words, ‘AND GOD RESTED ON THE SEVENTH  
DAY FROM ALL HIS WORKS’ (Gen. ii. 2); and He has also 5  
declared, ‘THEY SHALL NOT BE ADMITTED TO MY REST’

(Ps. xcv. 11).

*The  
Possession  
of Palestine  
did not  
exhaust the  
Promise*

Since, then, it is still true that some will be 6  
admitted to it, and that because of disobedience  
those who formerly had the gospel proclaimed  
to them were not admitted, He again definitely 7  
mentions a certain day, ‘to-day,’ saying long  
afterwards, by David’s lips, in the words already  
quoted;

‘TO-DAY, IF YOU SHOULD HEAR HIS VOICE,

DO NOT HARDEN YOUR HEARTS’ (Ps. xcv. 7).

For if Joshua had given them rest, God would not have 8  
continued to speak later about another still future day. It 9  
follows that there still remains a Sabbath-Rest for the people  
of God. For whoever has been admitted to His rest, has 10  
rested from his works as God did from His.

*An Appeal  
to the  
Warnings  
contained  
in God’s  
Message*

Let it then be our earnest endeavour to be 11  
admitted to that rest, so that no one may perish  
through following the same example of unbelief.  
For the word of God is full of life and power, 12  
and is keener than the sharpest two-edged  
sword. It pierces even to the severance of soul  
from spirit, and penetrates between the joints and the marrow,  
and it can discern the secret thoughts and purposes of the  
heart. And no created thing is able to escape its scrutiny; but 13  
everything lies bare and completely exposed before the eyes  
of Him with whom we have to do.

*The keen  
Sympathy  
of our great  
High Priest*

Inasmuch, then, as we have in Jesus the Son 14  
of God, a great High Priest who has passed into  
heaven itself, let us hold firmly to our profession  
of faith. For we have not a High Priest who is 15



unable to feel for us in our weaknesses, but one who was tempted in every respect, just as we are tempted, and yet did not sin. Therefore let us come boldly to the throne of grace, 16 that we may receive mercy and find grace to help us in our time of need.

*High Priests must themselves be human* For every High Priest, chosen as he is from 1 5 among men, is appointed to act on behalf of men in matters relating to God, in order to offer both gifts and sin-offerings, and he must be one who is able to bear patiently with the ignorant and erring, 2 because he himself also is beset with infirmity. And for this 3 reason he is required to offer sin-offerings not only for the people but also for himself.

*High Priests are appointed by God* And no one takes this honourable office upon 4 himself, but only accepts it when called to it by God, as Aaron was. So Christ also did not 5 claim for Himself the honour of being made High Priest, but was appointed to it by Him who said to Him,

‘MY SON ART THOU’.

I HAVE TO-DAY BECOME THY FATHER’ (Ps. ii. 7); as also in another passage He says,

‘THOU ART A PRIEST FOR EVER,

BELONGING TO THE ORDER OF MELCHIZEDEK’ (Ps. cx. 4).

*The Prayers and Tears of the Man Jesus* For Jesus during His earthly life offered up 7 prayers and entreaties, crying aloud and weeping as He pleaded with Him who was able to save Him from death, and He was heard for His 8 godly fear. Although He was God’s Son, yet He learned 9 obedience from the sufferings which He endured; and so, 9 having been made perfect, He became to all who obey Him the source and giver of eternal salvation. For God Himself 10 addresses Him as a High Priest for ever, belonging to the order of Melchizedek.

*These Hebrew Christians had gone backward* Of Him we have much to say, and much that 11 it would be difficult to make clear to you, since you have become so dull of apprehension. For 12 although, considering the long time you have been believers, you ought now to be teachers of others, you really need some one to teach you over again the 13 very rudiments of the truths of God, and you have come to require milk instead of solid food. By people who live on milk I mean those who are imperfectly acquainted with the doctrine 14 of righteousness. Such persons are mere babes. But solid food is for adults—that is, for those who through constant

practice have their spiritual faculties carefully trained to distinguish good from evil.

*An Appeal for manly Progress* Therefore leaving elementary instruction 1 6  
about the Christ, let us advance to mature manhood, and not be continually re-laying a foundation of repentance from lifeless works and of faith in God, or of teaching about ceremonial washings, the laying on of hands, the resurrection of the dead, and the last judgement. And advance we will, if God permits us to do so. 3

*A solemn Warning* For it is impossible, in the case of those who 4  
have once for all been enlightened, and have tasted the sweetness of the heavenly gift, and have been made partakers of the Holy Spirit, and have realized how good the word of God is and how mighty 5  
are the powers of the coming age, and then fall away— 6  
it is impossible, I say, to bring them back to a new repentance, since, to their own undoing, they are crucifying the Son of God afresh and exposing Him to open shame. For land 7  
which has drunk in the rain that often falls upon it, and brings forth vegetation useful to those for whose sakes it is tilled, has a share in God's blessing. But if it only yields a mass of 8  
thorns and thistles, it is considered worthless, and is in danger of being cursed, and in the end will be destroyed by fire.

*A confident Expectation of better Things* But we, even while we speak in this tone, 9  
have a happier conviction concerning you, my dearly-loved friends—a conviction of things 10  
which point towards salvation. For God is not unjust so as to be unmindful of your labour and of the love which you have manifested towards Himself in having rendered services to His people and in still rendering them. But 11  
we long for each of you to continue to manifest the same earnestness, with a view to your enjoying fulness of hope to the very end; so that you may not become half-hearted, but 12  
be imitators of those who through faith and patient endurance are heirs to the promises.

*God's Promises inspire infinite Hope* For when God gave the promise to Abraham, 13  
since He had no one greater to swear by, He swore by Himself, saying, 14  
"ASSUREDLY I WILL BLESS YOU,

AND I WILL INCREASE YOU" (Gen. xxii. 16, 17).

And so, as the result of patient waiting, our forefather 15  
obtained what God had promised. Men swear by what is 16  
greater than themselves; and with them an oath in confirmation of a statement always puts an end to a dispute. In the 17

same way, since it was God's desire to display more convincingly to the heirs of the promise how unchangeable His purpose was, He added an oath, in order that, through two unchangeable things, in which it is impossible for Him to prove false, we may possess mighty encouragement—we who, for safety, have hastened to lay hold of the hope <sup>set</sup> before us. That hope we have as an anchor of the soul—an anchor that can neither break nor drag. It passes in behind the veil, where Jesus has entered as a forerunner or our behalf, having become, like Melchizedek, a High Priest for ever.

*Jesus* This Melchizedek, King of Salem, priest of <sup>1</sup> 7  
*a High* the Most High God, who met Abraham as he  
*Priest like* was returning from the slaughter of the kings  
*Melchizedek* and blessed him, to whom also Abraham <sup>2</sup>  
 assigned a tenth part of all the spoil, was in the first place, as his name means, King of righteousness, and besides that, King of Salem, that is, King of peace. Being without father <sup>3</sup>  
 or mother or ancestry, having neither beginning of days nor end of life, but made like to the Son of God, he remains a priest in perpetuity (Gen. xiv. 18-20; Ps. cx. 4).

*Melchizedek's* Now think how great this man must have <sup>4</sup>  
*Greatness.* been, to whom Abraham, the Patriarch, gave a  
*His* tenth part of the best of the spoil. Those of the <sup>5</sup>  
*Superiority* descendants of Levi who receive the priesthood  
*to Abraham* are indeed authorized by the Law to take  
 tithes from the people, that is, from their brethren, though these have sprung from Abraham. But, in this instance, one <sup>6</sup>  
 who does not trace his origin from them takes tithes from Abraham, and blesses him to whom the promises belong! And beyond all dispute it is always the inferior who is blessed <sup>7</sup>  
 by the superior.

Moreover, here mortal men receive tithes: <sup>8</sup>  
*Levi, as it* there one receives them about whom it is wit-  
*were, paid* nessed that he lives. And even Levi—if I may <sup>9</sup>  
*him Tithes* so speak—pays tithes through Abraham: for <sup>10</sup>

Levi was yet in the loins of his forefather when Melchizedek met Abraham.

*The Imper-* If then perfection was attainable by means <sup>11</sup>  
*fection of* of the Levitical priesthood—for on this basis  
*the Jewish* the people received the Law—what further need  
*Priesthood* was there for a priest of a different kind to be  
 raised up belonging to the order of Melchizedek instead of  
 being said to belong to the order of Aaron? For when the <sup>12</sup>  
 priesthood changes, a change of Law also of necessity takes  
 place.

*Jesus did not belong to the Tribe of Levi* He of whom all this is said is connected with 13  
a different tribe, not one man of which has 14  
anything to do with the altar. For it is undeniable that our Lord sprang from Judah, a tribe 15  
concerning which Moses said nothing about priests. And this is still more abundantly clear when we read that it is as 16  
belonging to the order of Melchizedek that a priest of a different kind is to arise, and to hold His office not in obedience 17  
to any temporary Law, but by virtue of an indestructible Life. The words indeed are in evidence,

‘THOU ART A PRIEST FOR EVER, BELONGING TO THE ORDER OF MELCHIZEDEK’ (Ps. cx. 4).

*The Jewish Priesthood superseded* On the one hand we have here the abrogation 18  
of an earlier code because it was weak and ineffective—for the Law made nothing perfect; 19  
on the other hand we have the bringing in of a new and better hope by means of which we draw near to God.

*Christ’s Priesthood has been made sure to Him by God* And since this was effected not without an 20  
oath—for those others became priests apart 21  
from any oath, but He entered upon an office confirmed by an oath from Him who said to Him, ‘THE LORD HAS SWORN AND WILL NOT 22  
RECALL HIS WORDS, THOU ART A PRIEST FOR EVER’ (Ps. cx. 4)—so much the more also is the Covenant of 23  
which Jesus has become the guarantor, a better covenant.

*Christ the one Priest who never dies* And they have been appointed priests many 23  
in number, because death prevents their continuance in office: but He, because He continues 24  
for ever, has a priesthood which does not pass to any successor. Hence too He is able to save to the utter- 25  
most those who come to God through Him, seeing that He ever lives to make intercession on their behalf.

*The sinless and perfect Son of God* Such a High Priest as this was exactly suited 26  
to our need—holy, guileless, undefiled, far removed from sinful men, and exalted above 27  
the heavens; who, unlike other High Priests, is not under the necessity of offering up sacrifices day after day, 28  
first for His own sins, and afterwards for those of the people; because this He did once for all when He offered up Himself. For the Law constitutes men—men with all their infirmity as 29  
High Priests; but the word of the oath, which came later than the Law, constitutes as High Priest a Son who has been made for ever perfect.



*Christ's High Priesthood, and the new Covenant*

*A heavenly,* Now of what we have been saying the main 1 8  
*not an* point is this. We have a High Priest who has  
*earthly* taken His seat at the right hand of the throne  
*Priesthood* of God's Majesty in the heavens, and ministers 2  
 in the Holy place and in the true tabernacle built by the Lord  
 and not by man.

*The Mosaic* Every High Priest, however, is appointed to 3  
*System a* offer both bloodless gifts and sacrifices. There-  
*dim Shadow* fore this High Priest also must have some  
*of spiritual* offering to present. If then He were still on 4  
*Realities* earth, He would not be a priest at all,  
 since there are already those who present the offerings in  
 obedience to the Law, and do service to a copy and type of 5  
 things heavenly, just as Moses was divinely instructed when  
 about to build the tabernacle. God said, 'SEE THAT YOU MAKE  
 EVERYTHING AFTER THE PATTERN SHOWN YOU ON THE MOUN-  
 TAIN' (Exod. xxv. 40). But, as a matter of fact, the ministry 6  
 which Christ has obtained is all the nobler a ministry, in that  
 He is at the same time the negotiator of a sublimer covenant,  
 based upon sublimer promises.

*A new and* For if that first Covenant had been free from 7  
*spiritual* imperfection, there would have been no occa-  
*Covenant* sion to introduce a second. But Scripture says 8  
*was* that God was dissatisfied with His people:  
*promised* "THERE ARE DAYS COMING," SAYS THE LORD,

"WHEN I WILL ESTABLISH WITH THE HOUSE OF ISRAEL AND  
 WITH THE HOUSE OF JUDAH A NEW COVENANT—  
 A COVENANT UNLIKE THE ONE WHICH I MADE WITH THEIR 9  
 FATHERS

ON THE DAY WHEN I TOOK THEM BY THE HAND TO LEAD  
 THEM OUT FROM THE LAND OF EGYPT;

FOR THEY WOULD NOT REMAIN FAITHFUL TO MY COVENANT,"

"SO I TURNED FROM THEM," SAYS THE LORD.

"BUT THIS IS THE COVENANT THAT I WILL MAKE WITH 10  
 THE HOUSE OF ISRAEL

AFTER THOSE DAYS," SAYS THE LORD:

"I WILL PUT MY LAWS INTO THEIR MINDS

AND WILL WRITE THEM UPON THEIR HEARTS.

AND I WILL INDEED BE THEIR GOD

AND THEY SHALL BE MY PEOPLE.

AND THERE SHALL BE NO NEED FOR THEM TO TEACH EACH 11  
 ONE HIS FELLOW CITIZEN

AND EACH ONE HIS BROTHER, SAYING, KNOW THE LORD.

FOR ALL WILL KNOW ME  
FROM THE LEAST OF THEM TO THE GREATEST;  
BECAUSE, I WILL BE MERCIFUL TO THEIR WRONG-DOINGS, 12  
AND THEIR SINS I WILL REMEMBER NO LONGER”

(Jer. xxxi. 31-34).

By using the words, ‘a new Covenant,’ He has made the 13  
first one obsolete. But whatever is decaying and showing  
signs of old age is not far from disappearing altogether.

*A Description* Now even the first Covenant had regulations 1 9  
*of the* for divine worship, and had also its sanctuary—  
*earthly* a sanctuary belonging to this material world.  
*Sanctuary* A sacred tent was constructed—the outer one, 2  
in which were the lamp and the table and the presented  
loaves; and this is called the Holy place. And behind the 3  
second veil was a sacred tent called the Holy of holies. This  
had a golden altar of incense, and the ark of the Covenant 4  
completely covered with gold, and in it there were a gold vase  
holding the manna, and Aaron’s rod which budded, and the  
tables of the Covenant. And above the ark were the Cherubim 5  
of the glory overshadowing the Mercy-seat. But I cannot  
now speak about all these in detail.

*The* These arrangements having been completed, 6  
*innermost* the priests, when conducting the divine services,  
*Sanctuary* continually enter the outer tent. But into the 7  
*of Heaven* second the High Priest goes only on one day of  
*was not* the year, and goes alone, taking with him  
*yet open* blood, which he offers both on his own behalf  
and on account of the sins which the people have ignorantly  
committed. The lesson which the Holy Spirit teaches is this 8  
—that the way into the true Holy place is not yet open  
so long as the outer tent still stands. And this for this 9  
present time is symbolic. According to that symbol both  
gifts and sacrifices are offered, unable though they are to  
give complete freedom from sin to him who worships. For 10  
reliance is placed only on meats and drinks and various  
washings—regulations for the body, imposed until a time of  
reformation.

*But our* But when Christ appeared as a High Priest of 11  
*great High* the blessings that are to come, He entered  
*Priest was* through the greater and more perfect Taber-  
*already* nacle (a tent not built with hands—that is to  
*behind the* say, which does not belong to this material  
*Veil* creation); and by means of His own blood, not 12  
the blood of goats and calves, He once for all entered the  
Holy place; thus securing an eternal redemption.

*The  
cleansing  
Power of  
Christ's  
Blood*

For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have contracted defilement make them holy so as to bring about ceremonial purity, how much more certainly shall the blood of Christ, who through the eternal Spirit offered Himself to God, free from blemish, purify your consciences from lifeless works to serve the living God?

*The new  
Covenant  
owes its  
Validity  
to Christ's  
Death*

And because of this He is the mediator of a new Covenant, in order that, since a life has been given in atonement for the offences committed under the first Covenant, those who have been called may receive the eternal inheritance which has been promised to them. For where there is a legal 'will,' there must also be a death brought forward in evidence—the death of him who made it. And a will is only of force in the case of a deceased person, being never of any avail so long as he who made it lives.

*Sin  
requires the  
Surrender  
of some Life*

Accordingly we find that the first Covenant was not inaugurated without blood. Thus when Moses had proclaimed to all the people every commandment contained in the Law, he took the blood of the calves and of the goats and with them water, scarlet wool and hyssop, and sprinkled both the book itself and the people generally, saying,

'THIS IS THE BLOOD WHICH CONFIRMS THE COVENANT THAT GOD HAS MADE BINDING UPON YOU' (Exod. xxiv. 8).

In the same way he also sprinkled blood upon the Tent of worship and upon all the vessels used in the ministry. Indeed we may almost say that in obedience to the Law everything is sprinkled with blood, and that apart from the shedding of blood there is no remission of sins.

*Christ's one  
Sacrifice  
does away  
with Sin*

It was needful therefore that the copies of the things in heaven should be cleansed in this way, but that the heavenly things themselves should be cleansed with more costly sacrifices. For not into a Holy place built by men's hands—a mere copy of the reality—did Christ enter, but He entered heaven itself, now to appear in the presence of God on our behalf. Nor was it for the purpose of many times offering Himself in sacrifice, as the High Priest enters the Holy place, year after year, taking with him blood not his own. In that case Christ would have needed to suffer many times, from the creation of the world onwards; but, as a matter of fact, He has appeared once for

all, at the close of the ages, in order to do away with sin by sacrifice of Himself.

*Death is always followed by Judgement* And since it is reserved for all mankind once 27  
to die, and afterwards to be judged; so the 28  
Christ also, having been once offered in sacrifice  
in order that He might bear the sins of many,  
will appear a second time, separated from sin, to those who  
are eagerly expecting Him, to make their salvation complete.

*The Mosaic Sacrifices were of small Value* Now, since the Law exhibits only an outline 1 10  
of the blessings to come and not a perfect  
representation of the realities, the priests can  
never, by repeating the same sacrifices which  
they continually offer year after year, give complete freedom  
from sin to those who draw near. For then would not the 2  
sacrifices have ceased to be offered, because the consciences of  
the worshippers, in that case cleansed once for all, would no  
longer be burdened with sins? But in those sacrifices sins are 3  
recalled to memory year after year. It is impossible for the 4  
blood of bulls and goats to take away sins.

*It is the Surrender of Man's Will that God wants* That is why, when He comes into the world, 5  
He says,  
‘SACRIFICE AND OFFERING THOU HAST NOT  
DESIRED,  
BUT A BODY THOU HAST PREPARED FOR ME.  
IN WHOLE BURNT-OFFERINGS AND IN SIN- 6  
OFFERINGS THOU HAST TAKEN NO PLEASURE.

THEN I SAID, “I AM COME—IN THE ROLL OF THE BOOK IT 7  
IS WRITTEN CONCERNING ME—

TO DO THY WILL, O GOD” (Ps. xl. 6-8).

After saying the words I have just quoted, ‘SACRIFICES 8  
AND OFFERINGS OR WHOLE BURNT-OFFERINGS AND SIN-OFFER-  
INGS THOU HAST NOT DESIRED OR TAKEN PLEASURE IN’ (all  
such being offered in obedience to the Law), He then adds, ‘I 9  
AM COME TO DO THY WILL.’ He does away with the first in  
order to establish the second. It is through that divine will 10  
that we have been set free from sin, through the offering of  
Jesus Christ as our sacrifice for all.

*Christ's one Sacrifice is of eternal Efficacy* And while every priest stands ministering, 11  
day after day, and constantly offering the  
same sacrifices—though these can never rid us of  
our sins—this Priest, on the contrary, after 12  
offering for sins a single sacrifice of perpetual efficacy, took  
His seat at God's right hand, waiting from that time onward 13  
until His enemies be put as a footstool under His feet. By 14  
one single offering He has for ever perfected the sanctified.



*The new  
Covenant  
is written  
on Men's  
Hearts*

And the Holy Spirit also gives us His testi- 15  
mony; for when He had said,

"THIS IS THE COVENANT THAT I WILL MAKE 16  
THEM

AFTER THOSE DAYS," SAYS THE LORD:

"I WILL PUT MY LAWS UPON THEIR HEARTS;

AND WILL WRITE THEM ON THEIR MINDS;"

He adds,

'AND THEIR SINS AND OFFENCES I WILL REMEMBER NO 17  
LONGER' (Jer. xxxi. 33, 34).

But where these have been forgiven no further offering for 18  
sin is required.

### *Exhortations based on the new Covenant*

*The  
Privilege of  
entering  
God's  
immediate  
Presence*

Since then, brethren, we have free access to 19  
the Holy Place through the blood of Jesus, by 20  
the new and living way which He opened up  
for us through the veil—that is to say, His  
flesh—and since we have a great Priest who 21  
has authority over the house of God, let us 22  
draw near with sincerity and unflinching faith, our hearts  
sprinkled clean from consciences oppressed with sin, and our  
bodies bathed in pure water. Let us hold firmly to an un- 23  
flinching avowal of our hope, for He is faithful who gave us  
the promises. And let us bestow thought on one another 24  
with a view to arousing one another to brotherly love and  
right conduct; not neglecting—as some habitually do—to 25  
meet together, but encouraging one another, and doing this  
all the more since you can see the Day of Christ drawing near.

*The awful  
Guilt of  
deliberate  
Apostasy*

For if we wilfully persist in sin after having 26  
received the knowledge of the truth, there no  
longer remains in reserve any other sacrifice for  
sins. There remains nothing but a certain awful 27  
expectation of judgement, and the fury of a fire which is to  
consume the enemies of God. Any one who bids defiance 28  
to the Law of Moses is put to death without mercy on the  
testimony of two or three witnesses. How much severer 29  
punishment, think you, will he be held to deserve who has  
trampled under foot the Son of God, has not regarded as holy  
that Covenant-blood with which he was set free from sin, and  
has insulted the Spirit from whom comes grace? For we 30  
know who it is that has said, 'VENGEANCE BELONGS TO ME:  
I WILL PAY BACK' (Deut. xxxii. 35); and again, 'THE LORD  
WILL BE HIS PEOPLE'S JUDGE' (Deut. xxxii. 36). It is an awful 31  
thing to fall into the hands of the living God.

*A cheering Appeal to the Past* But recall to mind the days now past, when 32  
on being first enlightened you went through a  
great conflict and many sufferings. This was 33  
partly through allowing yourselves to be made a public  
spectacle amid reproaches and persecutions, and partly  
through coming forward to share the sufferings of those  
who were thus treated. For you not only showed sym- 34  
pathy with those who were imprisoned, but you even sub-  
mitted with joy when your property was taken from you,  
being well aware that you have in your own selves a more  
valuable possession and one which will remain.

*The Nearness of Reward or Retribution* Therefore do not cast from you your confi- 35  
dent hope, for it will receive a vast reward. You 36  
have need of patient endurance, so that, as the  
result of having done the will of God, you may  
receive the promised blessing. There is still but a short time, 37  
and then

THE COMING ONE WILL COME AND WILL NOT DELAY.

BUT IT IS BY FAITH THAT MY RIGHTEOUS SERVANT SHALL 38  
LIVE;

AND IF HE SHRINKS BACK, MY SOUL TAKES NO PLEASURE  
IN HIM' (Hab. ii. 3, 4, LXX).

We, however, are not the ones to shrink back and perish, 39  
but are of those who believe and so win possession of their  
souls.

### *Faith and its ancient Heroes*

*The Nature of Faith* Now faith is a confident assurance of that 1 11  
for which we hope, a conviction of the reality  
of things which we do not see. By it the saints 2  
of old won God's approval. Through faith we understand 3  
that the world came into being by the command of God, so  
that what is seen does not owe its existence to that which is  
visible (Gen. i. 1).

*Abel* Through faith Abel offered to God a more 4  
acceptable sacrifice than Cain, and through  
this faith he had witness borne to him that he was righteous,  
God bearing witness by accepting his gifts (Gen. iv. 4); and  
through his faith, though he is dead, he still speaks.

*Enoch* Through faith Enoch was taken from the 5  
earth so that he did not see death, and he could  
not be found, because God took him; for before he was taken  
he had witness borne to him that he pleased God (Gen. v.  
22, 24). Where there is no faith it is impossible truly to please 6  
Him; for the man who draws near to God must believe that

there is a God, and that He proves Himself a rewarder of those who seek after Him.

*Noah* Through faith Noah, being divinely warned 8 about things as yet unseen, reverently gave heed and built an ark for the safety of his family (Gen. vi. 13-22); and by this act he condemned the world, and became an heir of the righteousness which depends on faith.

*Abraham* Through faith Abraham, called to leave home 8 and go into a land which he was to receive for an inheritance, obeyed; and he went out, not knowing where he was going (Gen. xii. 1, 4). Through faith he came 9 and made his home for a time in a land which had been promised to him, as if in a foreign country, living in tents together with Isaac and Jacob, sharers with him in the same promise; for he was looking forward to the city 10 which has the foundations, whose architect and builder is God.

*Sarah* Through faith even Sarah herself received 11 strength to become a mother—although she was past the time of life for this—because she judged Him faithful who had given the promise (Gen. xxi. 1, 2). And thus 12 there sprang from one man, one practically dead, a nation like the stars of the sky in number, and like the sands on the sea-shore which cannot be counted.

*It was* All these died sustained by faith. They had 13 *Heaven that* not received the promised blessings, but had *they looked* seen them from a distance and had greeted *forward to* them, and had acknowledged themselves to be 14 foreigners and strangers here on earth: men who acknowledge this make it manifest that they are seeking elsewhere a country of their own. If they had cherished the remem- 15 brance of the country they had left, they would have found an opportunity to return; but, as it is, we see them eager for 16 a better land, that is to say, a heavenly one. For this reason God is not ashamed to be called their God, for He has prepared a city for them.

*The supreme* Through faith Abraham, when he was being 17 *Trial of* put to the test, offered up Isaac (Gen. xxii.). *Abraham's* Yes, he who had joyfully welcomed the promises *Faith* was ready to sacrifice his only son with regard 18 to whom he had been told, 'IT IS THROUGH ISAAC THAT YOUR POSTERITY SHALL BE TRACED' (Gen. xxi, 12). For he 19 reckoned that God is even able to raise a man up from the dead, and, figuratively speaking, it was from the dead that he received Isaac back again.

*Isaac, Jacob,* Through faith Isaac blessed Jacob and 20  
*Joseph* Esau, even as to things yet to come (Gen. xxvii. 27-40). Through faith Jacob, when 21  
 dying, blessed each of Joseph's sons, and, bowing upon the top of his staff, worshipped God (Gen. xlviii. 8-20). Through 22  
 faith Joseph, when he was near his end, made mention of the exodus of the sons of Israel, and gave orders about his own body (Gen. i. 24, 25).

*Amram and Jochebed* Through faith the child Moses was hid for 23  
 three months by his parents, because they saw his rare beauty; and the king's edict had no terror for them (Exod. ii. 2).

*Moses* Through faith Moses, when he grew to man- 24  
 hood, refused to be known as Pharaoh's daughter's son, preferring rather to endure ill-treatment 25  
 along with the people of God than to enjoy the short-lived pleasures of sin; because he deemed the reproaches 26  
 which he might meet with in the service of the Christ to be greater riches than all the treasures of Egypt; for he fixed his gaze on the coming reward. Through faith he left Egypt, not 27  
 being afraid of the king's anger; for he held on his course as seeing the unseen One (Exod. ii. 14, 15). Through faith he 28  
 instituted the Passover and the sprinkling of the blood so that the destroyer of the firstborn might not touch the Israelites (Exod. xii. 21, 22).

*The Israelites* Through faith they passed through the Red 29  
 Sea as though they were passing over dry land, but the Egyptians, when they tried to do the same, were swallowed up (Exod. xiv. 22-28).

Through faith the walls of Jericho fell to the ground 30  
 after being surrounded for seven days (Josh. vi. 20).

*Rahab* Through faith Rahab the harlot did not 31  
 perish along with the disobedient, because she had welcomed the spies and had sheltered them (Josh. ii. 1; vi. 23).

*Other Heroes of Faith* And why need I say more? For time will 32  
 fail me if I tell the story of Gideon, Barak, Samson, Jephthah, and of David and Samuel and the Prophets; men who, through faith, 33  
 conquered whole kingdoms, executed true justice, obtained promises, shut the mouths of lions (Dan. vi. 22), quenched 34  
 the power of fire (Dan. iii.), escaped the edge of the sword, out of weakness were made strong, became mighty in war, put to flight foreign armies. Women received back their dear 35  
 ones alive from the dead (1 Kings xvii. 23; 2 Kings iv. 37);



and others were put to death with torture, refusing the deliverance offered to them—that they might secure a better resurrection. Others again were tested by cruel mockery and by scourging; yes, and by chains and imprisonment. They were stoned (2 Chron. xxiv. 20, 21), they were sawn asunder, they were tried by temptation, they were killed with the sword (1 Kings xix. 14; Jer. xxvi. 20–23). They went from place to place in sheepskins or goatskins, enduring want, oppression, and cruelty—men of whom the world was not worthy: they wandered across deserts and mountains, or hid themselves in caves and in holes in the ground.

*Apart from Christ and His Church their Blessedness was incomplete* And although by their faith they all won God's approval, none of them received the fulfilment of His promise; because God had provided for us something better, so that apart from us they were not to be perfected.

#### *Renewed Exhortations*

*Jesus Himself the chief Hero of Faith* Therefore, surrounded as we are by such a vast cloud of witnesses, let us fling aside every encumbrance and the sin that so readily entangles our feet. And let us run with patient endurance the race that lies before us, simply fixing our gaze upon Jesus, the Leader and Perfecter of faith. He, for the sake of the joy which lay before Him, patiently endured the cross, looking with contempt upon its shame, and is now seated at the right hand of the throne of God.

*Our Sorrows are far less than His were* Therefore, if you would escape becoming weary and faint-hearted, compare your own sufferings with those of Him who endured such hostility directed against Him by sinners. In your struggle against sin you have not yet resisted to the shedding of blood; and you have quite forgotten the encouraging words which are addressed to you as sons,

‘MY SON, DO NOT THINK LIGHTLY OF THE LORD’S DISCIPLINE,  
AND DO NOT FAINT WHEN HE CORRECTS YOU;  
FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES:  
AND HE SCOURGES EVERY SON WHOM HE ACCEPTS’

(Prov. iii. 11, 12; Job v. 17).

*Pain is an Evidence of God's Love* The sufferings that you are enduring are for your discipline. God is dealing with you as sons; for what son is there whom his father does not discipline? And if you are left without discipline, of which all have had a share, that shows that you are bastards, and not sons.

*Our Father brings Nobility of Character out of Pain* Besides this, our earthly fathers used to discipline us and we treated them with respect, and shall we not be still more submissive to the Father of our spirits, and live? They disciplined us for a few years according as they thought fit; but He does it for our certain good, in order that we may become sharers in His own holy character. Now, at the time, discipline seems to be a matter not for joy, but for grief; yet it afterwards yields to those who have passed through its training the peace of a righteous life.

*'Be cheerful, peaceable, and always on your Guard'* Therefore strengthen the drooping hands and paralysed knees, and make straight paths for your feet, so that what is lame may not be put entirely out of joint but may rather be restored. Ever strive for peace with all men, and for that sanctification apart from which no one will see the Lord. Carefully see to it that no one fails to avail himself of the grace of God; that no root bearing bitter fruit spring up and cause trouble among you, and through it the whole brotherhood be defiled; and that there be no fornicator, and no ungodly person like Esau, who, in return for a single meal, parted with his birthright. For you know that even afterwards, when he wished to secure the blessing, he was rejected; he found no opportunity for repentance, though he sought the blessing earnestly with tears.

*The Difference between the Inauguration of the earthly and heavenly Kingdoms of God*

*The Contrast between Sinai and Mount Zion* No, you have not come near to something material all ablaze with fire, and to gloom and darkness and storm and trumpet-blast and the sound of words—a sound such that those who heard it entreated that no further word should be added. For they could not endure the order which had been given, 'EVEN A BEAST, IF IT TOUCHES THE MOUNTAIN, SHALL BE STONED TO DEATH' (Exod. xix. 12, 13); and so terrible was the scene that Moses said, 'I TREMBLE WITH FEAR' (Deut. ix. 19). No! you have come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, to countless hosts of angels to the festal gathering and Church of the firstborn, whose names are recorded in heaven, and to the God of all as Judge, and to the spirits of righteous men made perfect, and to Jesus the mediator of a new Covenant, and to the sprinkled blood which speaks in more gracious tones than that of Abel.

*The Necessity for scrupulous Obedience* See to it that you do not refuse to listen to 25 Him who is speaking to you. For if they of old did not escape unpunished when they refused to listen to Him who spoke on earth, much less shall we escape who turn a deaf ear to Him who now speaks from heaven. His voice then shook the earth, but now we have His promise, 'YET AGAIN I WILL, ONCE FOR ALL, CAUSE NOT ONLY THE EARTH TO TREMBLE, BUT HEAVEN ALSO' (Hag. ii. 6). Here the words 'Yet again, once for all' denote the removal of the things which can be shaken—created things—in order that the things which cannot be shaken may remain. 26

*A Reason for Gratitude* Therefore, receiving a kingdom which cannot be shaken, let us cherish thankfulness, so that we may offer to God an acceptable service with godly reverence and awe. For our God 28 is indeed a consuming fire (Deut. iv. 24). 29

### Final Exhortations

*Brotherly Love and Purity urged* Let brotherly love continue. Do not neglect 1,2 13 to show hospitality to strangers; for, by being hospitable, some, without knowing it, have had angels as their guests (Gen. xviii., xix; Judges xiii.). Remember prisoners, as if you were in prison with them; and remember those suffering ill-treatment, for you yourselves also are still in the body. Let marriage be held 4 in honour among all, and let the marriage bed be unpolled; fornicators and adulterers God will judge.

*'Be contented GOD will never fail you'* Your lives should be untainted by love for 5 money. Be content with what you have; for God Himself has said, 'I WILL NEVER LET YOU GO; I WILL NEVER FORSAKE YOU'

(Gen. xxviii. 15; Deut. xxxi. 6-8; Josh. i. 5).

So that we fearlessly say, 6  
'THE LORD IS MY HELPER; I WILL NOT BE AFRAID:  
WHAT CAN MAN DO TO ME?' (Ps. cxviii. 6).

*Christ and Christian Truth do not change* Remember your former leaders—it was they 7 who brought you the Word of God. Bear in mind how they ended their lives and imitate their faith. Jesus Christ is the same yesterday 8 and to-day—yes, and for ever. Do not be drawn aside by 9 all sorts of strange teaching; for it is well to have the heart strengthened by grace and not by meats, from which those who place dependence upon them have derived no benefit.

*Our Altar,* We Christians have an altar from which 10  
*Sacrifice,* those who serve the Tabernacle have no right  
*and true* to eat. For the bodies of those animals of 11  
*Home* which the blood is carried by the High Priest  
into the Holy place as an offering for sin are burned outside  
the camp (Lev. xvi). And for this reason Jesus also, in order, 12  
by His own blood, to set the people free from sin, suffered  
outside the gate. Therefore let us go to Him outside the 13  
camp, bearing the same reproach as He. For we have no 14  
abiding city here, but we seek the city which is to come.

*'Give Thanks* Through Him, then, let us continually lay on 15  
*in Words* the altar a sacrifice of praise to God, that is, the  
*and by* fruit of lips that give thanks to His Name. And 16  
*Unselfishness* do not forget to be kind and liberal; for with  
sacrifices of that sort God is greatly pleased.

*'Be loyal* Obey your leaders and be submissive to 17  
*to your* them, because they are keeping watch over  
*religious* your souls as those who will have to give  
*Leaders* account; so that they may do this with joy and  
not with lamentation—for that would be of no advantage to  
you.

*A Request* Pray for us; for we are sure that we have 18  
*for Prayer* clear consciences, and we desire to live honour-  
ably in every respect. I specially urge this upon 19  
you all the more, that I may the sooner be restored to you.

*A farewell* Now may the God of peace who brought 20  
*Blessing* up from the dead the great Shepherd of the sheep  
with the blood of the eternal Covenant, even  
Jesus our Lord, equip you with every good for the doing of His 21  
will, effecting in us that which is pleasing in His sight through  
Jesus Christ. To Him be the glory for ever and ever. Amen.

*Conclusion* Bear with me, brethren, when I thus exhort 22  
you; for, in fact, it is but a short letter that I  
have written to you.

You will rejoice to hear that our brother Timothy has been 23  
set at liberty. If he comes soon, I will see you with him.  
Greet all your leaders and all the saints. The brethren from 24  
Italy send you greetings.

Grace be with you all. Amen. 25



## THE EPISTLE OF JAMES

*Greeting* JAMES, A SERVANT OF GOD AND OF THE LORD 1  
Jesus Christ: to the twelve tribes of the Dis-  
persion, greeting.

*The Testing of Faith and Character* Reckon it nothing but joy, my brethren, 2  
whenever you find yourselves surrounded by  
various temptations. Be assured that the testing 3  
of your faith leads to power of endurance; only 4  
let endurance do its full work so that you may become perfect  
and complete, deficient in nothing. If any one of you is 5

*Wisdom to be sought from God* deficient in wisdom, let him ask God who gives  
with open hand to all men and without up-  
braiding; and it will be given him. But let him 6  
ask in faith and have no doubts; for he who has doubts is like  
the surge of the sea, driven by the wind and tossed about. A  
person of that sort must not expect to receive anything 7  
from the Lord, being a man of two minds, undecided in 8  
every step he takes.

*Outward Circumstances do not last* Let a brother in humble life rejoice when he 9  
is promoted; but a rich man should rejoice in 10  
being brought low, for like flowers of the field  
he will pass away. The sun rises with his scorch- 11  
ing heat and dries up the herbage, so that its flowers drop off  
and the beauty of its appearance perishes; and in the same  
way rich men in the midst of their occupations will fade away.

*Sin: its real Origin and final Harvest* Blessed is he who endures trials; for when 12  
he has stood the test, he shall gain the crown of  
life which the Lord has promised to those who  
love Him. Let no one say when passing 13  
through trial, 'My temptation is from God;' for God is in-  
capable of being tempted by evil, and He Himself tempts no  
one. But when a man is tempted, it is his own passions that 14  
carry him away and serve as a bait. Then the passion con- 15  
ceives, and becomes the parent of sin; and sin, when fully  
matured, gives birth to death.

*Only what is good comes from God* Do not be deceived, my beloved brethren. 16  
Every good gift and every perfect boon is from 17  
above, and comes down from the Father, who  
is the source of all Light. In Him there is no  
variation nor the shadow of change. In accordance with His 18

will He made us His children, through the word of the truth so that we might, in a sense, be the firstfruits of the things which He has created.

*Self-Control* You know this, my beloved brethren. But 19  
*in Speech* let every one be quick to hear, slow to speak, and  
*and Temper* slow to be angry. A man's anger does not 20  
*urged* accomplish God's righteousness. Ridding your- 21  
selves, therefore, of all that is vile and of the excesses of  
malice, welcome in a humble spirit the word implanted within  
you, which is able to save your souls.

*The* But prove yourselves obedient to the word, 22  
*Necessity* and do not be mere hearers of it, deluding your-  
*and Blessed* selves. If any one listens but does not obey, he 23  
*ness of* is like a man who carefully looks at his own  
*Obedience* face in a mirror; for although he looks carefully 24  
at himself, he goes away and immediately forgets what sort of  
man he was. He however who looks closely into the perfect 25  
law of freedom and continues looking, being not a hearer who  
forgets, but an obedient doer, will find blessing in the very act  
of obedience.

*Brotherly* If a man thinks that he is religious, although 26  
*Love and* he does not curb his tongue but deceives his own  
*Purity of* heart, his religion is worthless. The religion 27  
*Life are* which is pure and stainless in the sight of our  
*essential* God and Father is to visit orphans and widows  
in their time of trouble, and to keep one's own self unspotted  
from the world.

*Do not* My brethren, while holding to your faith in 1 2  
*court the* our Lord Jesus Christ who is the Glory, do not  
*Rich and* exhibit partiality. Suppose a man comes into 2  
*slight the* one of your meetings wearing gold rings and  
*Poor* fine clothes, and there also comes in a poor man  
wearing shabby clothes, and you pay regard 3  
to the one who wears the fine clothes, and say, 'Sit here; this  
is a good place'; while to the poor man you say, 'Stand there,  
or sit on the floor at my feet'—is it not plain that in your  
hearts you have little faith, seeing that you have become judges 4  
full of wrong thoughts?

*Some poor* Listen, my beloved brethren. Has not God 5  
*Men are* chosen those whom the world regards as poor  
*rich. Some* to be rich in faith and heirs of the Kingdom  
*rich Men* which He has promised to those that love Him? 6  
*are wicked* But you have put dishonour upon the poor  
man. Yet is it not the rich who grind you down? Are not they  
the people who drag you into the law courts? the people who 7

8 speak evil of the noble Name by which you are called? If, how-  
 ever, you perform the royal law, in obedience to the Scripture  
 'YOU ARE TO LOVE YOUR NEIGHBOUR AS YOU LOVE YOURSELF'  
 (Lev. xix. 18), you act rightly. But if you show partiality 9  
 you commit sin, and are convicted by the law as offenders.

*The Law demands perfect Obedience* A man who keeps the law as a whole, but 10  
 fails in a single point, has become guilty of  
 violating all. For He who said, 'DO NOT 11  
 COMMIT ADULTERY,' also said, 'DO NOT COMMIT  
 MURDER' (Exod. xx. 13, 14; Deut. v. 17, 18); and if you are a  
 murderer, although not an adulterer, you have become an  
 offender against the law. Speak and act as those should who 12  
 are to be judged by the law of freedom. For he who shows no 13  
 mercy will incur judgement without mercy; but mercy  
 triumphs over judgement.

*A lifeless Faith is useless* What good is it, my brethren, if a man 14  
 professes to have faith, and yet his actions do  
 not correspond? Can such faith save him?  
 Suppose a brother and a sister are poorly clad or 15  
 lack daily food, and one of you says to them, 'Fare you well; 16  
 keep yourselves warm and well fed,' and yet you do not supply  
 their bodily needs; what is the use of that? So also faith, if it 17  
 is unaccompanied by obedience, is dead in itself.

*Even evil Spirits 'believe'* Nay, some one will say, 'You have faith, I 18  
 have actions: prove to me your faith apart from  
 corresponding actions and I will prove mine to  
 you by my actions. You believe that God is one, 19  
 and you are quite right: evil spirits also believe this, and  
 shudder.'

*Abraham's Faith, and Rahab's* But, idle boaster, are you willing to be taught 20  
 that faith apart from obedience is worthless?  
 Was it not because of his actions that Abraham 21  
 our father was declared to be righteous when he  
 had offered up his son Isaac upon the altar? You notice that 22  
 his faith was co-operating with his actions, and that by his  
 actions his faith was perfected; and the Scripture was fulfilled 23  
 which says, 'AND ABRAHAM BELIEVED GOD, AND HIS FAITH  
 WAS CREDITED TO HIM AS RIGHTEOUSNESS' (Gen. xv. 6), and he  
 received the name of God's friend (2 Chron. xx. 7; Isa. xli. 8).  
 You see that it is because of actions that a man is pronounced 24  
 righteous, and not simply because of faith. In the same way 25  
 also was not the harlot Rahab declared to be righteous because  
 of her actions when she welcomed the spies and sent them off  
 another way? For just as a human body without a spirit is 26  
 lifeless, so also faith is lifeless without obedience.

*The urgent  
Need for  
Self-Control  
in Speech* Not many of you, my brethren, should 1 3  
become teachers, knowing as you do that we  
teachers shall undergo severer judgement; for 2  
all of us often stumble and fall. If any one never  
stumbles in speech, he is a perfect man, able to curb even his  
whole nature. Now, if we put the horses' bits into their mouths 3  
to make them obey us, we can turn them wholly round. Look, 4  
again, at the ships: great as they are, and driven along by  
strong gales, yet they can be steered with a very small rudder  
in whatever direction the will of the man at the helm deter-  
mines. In the same way the tongue is an insignificant part of 5  
the body, but utters great boasts. Remember how a mere  
spark may set a vast forest in flames.

*The Mischief  
the Tongue  
can do* And the tongue is a fire. The tongue—that 6  
world of wickedness—is that one of our organs  
which soils our whole nature, and sets the  
whole course of our lives on fire, being itself set  
on fire by Gehenna. All kinds of beasts and birds, reptiles and 7  
fishes, can be and have been tamed by human nature. But the 8  
tongue no man can tame—a restless mischief, full of deadly 9  
poison. With it we bless the Lord and Father, and with it we  
curse men, who are made in God's likeness. Out of the same 10  
mouth there proceed blessing and cursing. My brethren, this  
ought not to be. Does a fountain send forth fresh water and 11  
bitter from the same opening? Can a fig-tree, my brethren, 12  
yield olives, or a vine yield figs? No; nor can salt water yield  
sweet water.

*True  
Wisdom  
shows itself  
in noble  
Living* Which of you is a wise and well-instructed 13  
man? Let him by a right life show his conduct  
to be guided by a wise gentleness. But if in 14  
your hearts you have bitter envy and rivalry, do  
not speak boastfully and falsely, in defiance of  
the truth. That is not the wisdom which comes down from 15  
above: it belongs to earth, to the unspiritual nature, and to  
evil spirits. For where envy and rivalry are, there also are 16  
unrest and every vile deed. The wisdom from above is first of 17  
all pure, then peaceful, courteous, compliant, full of com-  
passion and kind actions, free from vacillation and from in-  
sincerity. And righteousness is the fruit of the seed that is 18  
sown in peace by the peacemakers.

*The real  
Cause of  
Strife and  
War* What causes wars and contentions among 1 4  
you? Is it not the passions which are ever at  
war in your natures? You covet things and can- 2  
not get them; you commit murder; you are  
envious and cannot gain your end; you fight and make war.



You have not, because you do not pray; you ask and yet do not receive, because you pray wrongly, your object being to waste on your pleasures what you acquire.

*We must definitely choose between God and the World* Do you, like wanton women, not know that friendship with the world means enmity to God? Whoever is bent on being friendly with the world makes himself an enemy to God. Do you suppose that it is to no purpose that the Scripture says, 'The Spirit which He has caused to dwell in us yearns jealously over us'? And he gives more abundant grace. Hence he says, 'GOD SETS HIMSELF AGAINST THE HAUGHTY, BUT TO THE LOWLY HE SHOWS GRACE' (Prov. iii. 34). Submit therefore to God: resist the devil, and he will flee from you. Draw near to God, and He will draw near to you. Cleanse your hands, you sinners, and make your hearts pure, you double-minded. Afflict yourselves and mourn and weep; let your laughter be turned into grief, and your gladness into shame. Humble yourselves in the presence of the Lord, and He will exalt you.

*All evil Speaking is forbidden* Do not speak evil of one another, brethren. The man who speaks evil of a brother or judges his brother speaks evil of the Law and judges the Law. And if you judge the Law, you are no longer one who obeys the Law, but a judge. The only Lawgiver and Judge is He who is able to save or to destroy. Who are you to be judging your neighbour?

*The awful Uncertainty of Life* Come, you who say, 'To-day or to-morrow we will go to this or that city, and spend a year there and carry on a successful business,' when you do not know what will happen to-morrow. For what is your life? Why, it is but a mist, which appears for a short time and then disappears. Instead of that you ought to say, 'If it is the Lord's will, we shall live and do this or that.' But, as it is, you boast in your presumption: all such boasting is evil. If, then, a man knows what is right and does not do it, he commits a sin.

*Ill-gotten Gains bring a Curse* Come now, you rich men, weep and howl for the woes which are coming upon you. Your treasures are rotten, and your clothes are moth-eaten; your gold and silver are corroded, and their corrosion will give evidence against you, and will eat your flesh like fire. You have hoarded up wealth in these last days. See, the pay of the labourers who have reaped your fields—pay which you have kept back—is crying out; and the outcries of your harvesters have entered into the ears of the

Lord of the hosts of heaven. Here on earth you have lived 5  
 self-indulgent and profligate lives. You have gratified your  
 appetite with a day of slaughter! You have condemned— 6  
 you have murdered—the righteous man: he offers no resist-  
 ance.

*The Nearness of Christ's Return should inspire Fortitude* Be, patient, therefore, brethren, until the 7  
 Coming of the Lord. Notice how a farmer awaits a precious crop! He is patient over it till 8  
 it has received the early and the latter rain. So 8  
 you also must be patient, keeping up your 9  
 courage; for the Coming of the Lord is at hand. Do not cry 9  
 out against one another, brethren, lest you come under judge- 10  
 ment. See, the Judge is standing at the door. In illustration, 10  
 brethren, of persecution patiently endured, take the Prophets 11  
 who have spoken as messengers from the Lord. Remember 11  
 that we call those blessed who endured. You have also heard 11  
 of Job's endurance, and have seen the issue of the Lord's 12  
 dealings with him—how full of tenderness and pity the Lord is.

*Simple Truthfulness of Speech* But above all things, my brethren, do not 12  
 swear, either by heaven or by the earth, or with 12  
 any other oath. Let your 'yes' be simply 'yes,' 13  
 and your 'no' be simply 'no'; that you may not 13  
 come under condemnation.

*What to do when sad, happy, ill* Is any one of you suffering? Let him pray. 13  
 Is any one in good spirits? Let him sing praise. 14  
 Is any one ill? Let him send for the Elders of 14  
 the Church, and let them pray over him, after 15  
 anointing him with oil in the name of the Lord. And the 15  
 prayer of faith will restore the sick man, and the Lord will 16  
 raise him up; and if he has committed sins, they shall be for- 17  
 given him.

*Confession and Intercession to be mutual* Therefore confess your sins to one another, 16  
 and pray for one another, so that you may be 17  
 cured. Powerful is the heartfelt supplication of 17  
 a righteous man. Elijah was a man with a 18  
 nature similar to ours, and he earnestly prayed that there 18  
 might be no rain: and no rain fell on the land for three years 19  
 and six months. Again he prayed, and the sky gave rain and 20  
 the land yielded its crops (1 Kings xvii., xviii).

*The Blessedness of saving even one from Sin and Death* My brethren, if one of you strays from the 19  
 truth and some one brings him back, let him 20  
 know that he who brings a sinner back from his 21  
 wrong road will save a soul from death and 22  
 throw a veil over a multitude of sins.

## THE FIRST EPISTLE OF PETER

*Greeting* PETER, AN APOSTLE OF JESUS CHRIST, TO 1  
 God's elect of the Dispersion in Pontus, Galatia, 1  
 Cappadocia, Asia, and Bithynia, chosen in accordance with 2  
 the foreknowledge of God the Father, through the sanctifying 2  
 work of the Spirit, with a view to obedience and to sprinkling 2  
 with the blood of Jesus Christ: may more and more grace and 2  
 peace be granted to you.

*Thanksgiving for the Hope and Promise of Heaven* Blessed be the God and Father of our Lord 3  
 Jesus Christ, who in His great mercy has be- 3  
 gotten us anew to a living hope through the 3  
 resurrection of Jesus Christ from the dead, to 4  
 an inheritance imperishable, undefiled, and unfading, re- 4  
 served in heaven for you, who are kept by God's power 5  
 through your faith for a salvation that is ready to be unveiled 5  
 at the end of the world. Exult in the prospect of this, even, 6

*The earthly Cross tests and perfects Faith* if now, for a short time, you are compelled to 6  
 sorrow amid various trials. These happen in 7  
 order that the testing of your faith—being more 7  
 precious than that of gold, which perishes but yet 7  
 is proved by fire—may be found to result in praise and glory 7  
 and honour at the revelation of Jesus Christ. You love 8  
 Him, though you have never seen Him. In Him, though at 8  
 present you do not see Him, you yet trust, and triumph with 8  
 a joy unspeakable and crowned with glory, while you are 9  
 serving as the outcome of your faith the salvation of your 9  
 souls.

About that salvation Prophets made earnest inquiry and 10  
 search, and they who spoke beforehand of the grace which 10  
 was to come to you. They investigated the time which the 11  
 Spirit of Christ within them kept indicating, or 11  
*Prophets and Angels keenly interested in our Salvation* its characteristics, when He solemnly made 11  
 known beforehand the sufferings that were 11  
 destined for Christ and the glories which would 11  
 follow. To them it was revealed that they were 12  
 serving not themselves but you, in predicting 12  
 the things which have now been announced to you 12  
 by those who, through the Holy Spirit sent from heaven, 12

brought you the gospel. Angels long to peer into these things.

*Alertness,* Therefore prepare your minds, and fix your 13  
*Self-Control,* hopes calmly and unflinching upon the boon  
*Obedience,* that is soon to be yours at the revelation of  
*Consecration* Jesus Christ. And, like obedient children, do 14  
 not shape your lives by the cravings which were formerly yours  
 in the time of your ignorance, but, in imitation of the holy 15  
 One who has called you, do you also be holy in all your  
 behaviour; since it is written, 'YOU ARE TO BE HOLY, BECAUSE 16  
 I AM HOLY' (Lev. xi. 44; xix. 2).

*'Redeemed at infinite Cost, love and fear God'* And if you address as your Father the One 17  
 who judges impartially in accordance with each  
 man's actions, then spend in fear the time of  
 your stay on earth, knowing that it was not 18  
 with perishable wealth, silver or gold, that you  
 were ransomed from the futile habits of life inherited from  
 your forefathers, but with the precious blood of Christ—as of 19  
 an unblemished and spotless lamb. He was predestined 20  
 indeed to this work, even before the creation of the world,  
 but has been manifested in these last days for your sakes;  
 through Him you are faithful to God, who raised Him from 21  
 the dead and gave Him glory, so that your faith and hope are  
 resting upon God.

*The Gospel gives Birth to a Life of brotherly Love* Now that, through your obedience to the 22  
 truth, you have prepared your souls by purification  
 for sincere brotherly love, you must love 23  
 one another heartily and fervently. For you  
 have been begotten again by God's living and  
 enduring word not from perishable, but im- 24  
 perishable seed. For

'ALL MANKIND IS LIKE GRASS,  
 AND ALL THEIR BEAUTY IS LIKE ITS FLOWERS.  
 THE GRASS DRIES UP,  
 AND ITS FLOWERS DROP OFF;  
 BUT THE WORD OF THE LORD REMAINS FOR EVER' 25  
 (Isa. xl. 6-8).

And that means the Message which has been proclaimed  
 to you in the gospel.

*How brotherly Love must manifest itself* Rid yourselves therefore of all ill-will and all 1 2  
 deceitfulness, of insincerity and envy, and of  
 all evil speaking. Thirst, like newly-born 2  
 infants, for pure milk for the soul, that by it  
 you may grow up to salvation; if you have had 3  
 any taste of the goodness of the Lord.



*Christ a Cornerstone, or a Rock to stumble over* Come to Him, the living Stone, rejected 4 indeed by men, but in God's esteem chosen and valuable. And yourselves also like living stones 5 be built up into a spiritual house, as a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ. For it is contained in Scripture, 6 'SEE, I AM PLACING IN ZION A CORNERSTONE, CHOSEN AND VALUABLE,

AND HE WHOSE FAITH RESTS ON HIM SHALL NEVER BE DISAPPOINTED' (Isa. xxviii. 16).

You believers, therefore, feel His value; but for unbelievers 7 —'A STONE WHICH THE BUILDERS REJECTED HAS BEEN MADE THE CORNERSTONE' (Ps. cxviii. 22), and 'A STONE TO TRIP 8 OVER, AND A ROCK TO STUMBLE AT' (Isa. viii. 14). They trip over it because they are disobedient to God's Message, and to 9 *Consecrated Christians are the true Israel* this they were destined. But you are a chosen race, a royal priesthood, a holy nation, a people belonging to God, that you may make known the perfections of Him who called you out of darkness into His marvellous light. Once you were not a 10 people, but now you are the people of God. Once you had not found mercy, but now you have.

*The Foe within us is to be strenuously resisted* Beloved, I entreat you as strangers and 11 foreigners to restrain the cravings of your lower natures which wage war upon the soul. Live 12 honourable lives among the Gentiles, in order that, although they speak against you as evil-doers, from your good deeds they may witness your character, and may glorify God on the day of visitation.

*The Duty of Obedience to earthly Rulers* Submit, for the Lord's sake, to every 13 authority set up by man, whether it be to the Emperor as supreme, or to governors as sent 14 by him for the punishment of evil-doers and the encouragement of well-doers. For it is God's will that by 15 doing well you should thus silence the ignorant talk of foolish persons. Be free men, and yet do not make your freedom 16 a screen for base conduct, but be God's servants. Honour 17 every one. Love the brotherhood, fear God, honour the Emperor.

*Servants were to be faithful, even if ill-treated* Servants, be submissive to your masters, 18 with the utmost respect—not only if they are kind and thoughtful, but also if they are unreasonable. For it is acceptable with God, if, 19 through consciousness of His presence, a man bears wrong, when treated unjustly. If you do wrong and 20

receive a blow for it, what credit is there in your bearing it patiently? But if when you do right and suffer for it you bear it patiently, this is acceptable with God.

*The Example of Jesus, who bore our Sins* It is to this you were called; because Christ 21  
also suffered on your behalf, leaving you an 22  
example so that you should follow in His steps. 23  
He never sinned, and no guile was ever heard 24  
from His mouth. When He was reviled, He did not answer 25  
with reviling; when He suffered, He did not threaten, but  
left His cause in the hands of the righteous Judge. Our sins 24  
He Himself bore in His own body on the cross, so that we,  
being alienated from our sins, may live righteous lives. By  
His wounds you have been healed. For you were astray like 25  
lost sheep, but now you have come back to the Shepherd and  
Guardian of your souls.

*Wives were to live nobly and dress simply* Married women, in the same way, be sub- 1 3  
missive to your husbands, so that even if some  
of them disbelieve the word, they may, apart  
from the word, be won over by the daily life of  
their wives, after seeing your daily lives so chaste and reverent. 2  
Yours ought not to be the outward adornment of plaiting the 3  
hair, putting on jewels of gold, or wearing various dresses,  
but an inward beauty of nature, the imperishable ornament 4  
of a gentle and peaceful spirit, which is indeed precious in the  
sight of God. For this is how of old the holy women who set 5  
their hopes upon God used to adorn themselves, being sub-  
missive to their husbands. Thus Sarah obeyed Abraham, 6  
calling him master. And you have become Sarah's children  
if you do right and permit nothing whatever to terrify you.

*Husbands were to manifest tender Thoughtfulness* Husbands, in the same way, live with your 7  
wives with a clear recognition of the fact that  
they are weaker than you. Yet, since you are  
heirs with them of God's free gift of Life, treat  
them with honour; so that your prayers may be  
unrestrained.

*Unity, mutual Affection, Humility, and a forgiving Spirit urged* In conclusion, all of you should be harmoni- 8  
ous, sympathetic, kind to the brethren, tender-  
hearted, lowly-minded, not requiting evil 9  
with evil nor abuse with abuse, but, on the  
contrary, giving a blessing, because a blessing  
is what you have been called by God to  
inherit.

For

10

HE WHO WISHES TO ENJOY LIFE  
AND SEE HAPPY DAYS—

LET HIM RESTRAIN HIS TONGUE FROM EVIL,  
 AND HIS LIPS FROM DECEITFUL WORDS;  
 LET HIM TURN FROM EVIL, AND DO GOOD; 11  
 LET HIM SEEK PEACE AND PURSUE IT.  
 FOR THE EYES OF THE LORD ARE UPON THE RIGHTEOUS, 12  
 AND HIS EARS ARE OPEN TO THEIR SUPPLICATION;  
 BUT THE FACE OF THE LORD IS SET AGAINST EVIL-DOERS'  
 (Ps. xxxiv. 12-16).

*The happy* And who will harm you, if you show your- 13  
*Results of* selves zealous for what is good? But even if 14  
*Enthusiasm* you suffer for righteousness' sake, you are to  
*for* be envied. So do not be alarmed by their  
*Righteousness* threats, nor troubled; but in your hearts conse- 15  
 crate Christ as Lord, being always ready to make your defence  
 to any one who asks from you a reason for the hope which  
 you cherish. Yet argue gently and cautiously, keeping your 16  
 consciences clean, so that, when you are spoken against,  
 those who slander your good Christian lives may be put to  
 shame.

*Blessings* For it is better that you should suffer for 17  
*which* doing right, if such be God's will, than for do-  
*followed the* ing evil; because Christ also once for all died 18  
*Sufferings* for sins, the innocent One for the guilty many,  
*of the* in order to bring us to God. He was put to  
*sinless Jesus* death in the flesh, but made alive in the spirit, 19  
 in which He also went and preached to the spirits that were  
 in prison, who in former times had been disobedient, when 20  
 God's longsuffering patiently waited in the days of Noah  
 during the building of the Ark, in which a few persons—  
 eight in number—were brought safely through the water.  
 And, corresponding to that figure, baptism now saves you— 21  
 not the washing off of material defilement, but the craving  
 of a good conscience after God—through the resurrection of  
 Jesus Christ, who is at God's right hand. He has gone into 22  
 heaven, and angels, authorities, and powers have been made  
 subject to Him.

Since, then, Christ has suffered in the flesh, you also must 1 4  
 arm yourselves with the same resolve—because he who has  
 suffered in the flesh has done with sin—that 2  
*Christ's* henceforth you may spend the rest of your  
*Example* earthly lives, governed not by human passions,  
*should* but by the will of God. For you have given 3  
*inspire* time enough in the past to the things which the  
*Fortitude* Gentiles delight in—pursuing, as you did, a  
*and purity* course of licence, debauchery, hard drinking,  
*of Life*

revelry, carousing, and unholy idolatry. In regard to this 4  
they are astonished that you do not run into the same excess  
of profligacy as they do; and they abuse you. But they will 5  
have to give account to Him who is ready to pronounce judge-  
ment on the living and the dead. For it is to this end that the 6  
gospel was proclaimed even to dead men, that they may be  
judged as men in the body, but may live as God lives in the  
spirit.

*The End is* But the end of all things is at hand: therefore 7  
*at Hand.* be sober-minded and temperate, that you may  
*Live* give yourselves to prayer. Above all love one 8  
*accordingly* another fervently, for love veils a multitude of  
faults. Extend ungrudging hospitality towards one another. 9  
Whatever be the gifts which each has received, you must use 10  
them for one another's benefit, as good stewards of God's  
manifold kindness. If any one preaches, let it be as uttering 11  
God's oracles; if any one renders a service, let it be in the  
strength which God supplies; so that in everything glory may  
be given to God through Jesus Christ, to whom belong the  
glory and the might for ever and ever. Amen.

*To suffer* Beloved, do not be surprised at the fiery 12  
*for Christ is* ordeal coming among you to put you to the  
*a glorious* test—as though some exceptional thing were  
*Privilege* happening to you. No, in the degree that you 13  
share in the sufferings of Christ rejoice, so that at the unveiling  
of His glory you may also rejoice with exultation. Blessed are 14  
you if you are reproached for bearing the name of Christ; for  
the Spirit of glory—even the Spirit of God—is resting upon  
you. But let not one of you suffer as a murderer or a thief or 15  
an evil-doer, or as a busybody. If however any one suffers 16  
because he is a Christian, let him not be ashamed, but let  
him glorify God for that name.

*The Awful-* For the time has come for judgement to begin 17  
*ness of the* at the house of God; and if it begins with us,  
*Judgement* what will be the end of those who reject God's  
*which* gospel? And if it is difficult for a righteous man 18  
*was now* to be saved, what will become of irreligious  
*beginning-* men and sinners?

So then, let those who suffer in accordance with the will 19  
of God and are leading a good life entrust their souls to a  
faithful Creator.

*Pastors* Now I exhort the Elders among you—I who 1 5  
*urged to live* am their fellow Elder and an eyewitness of the  
*exemplary* sufferings of Christ, and also a sharer in the  
*Lives* glory which is to be revealed: be shepherds of 2



God's flock which is among you. Exercise the oversight not reluctantly but voluntarily, in accordance with the will of God; not for base gain but readily; not lording it over your charges but proving yourselves patterns to the flock. And then, when the chief Shepherd appears, you will receive the never-withering wreath of glory.

*Young Men* In the same way you younger men must be exhorted to submit to your elders; and all of you must gird *Humility and* yourselves with humility towards one another, *quiet Faith* for God sets Himself against the proud, but shows grace to the humble. Humble yourselves therefore under the mighty hand of God, so that at the right time He may set you on high. Throw the whole of your anxiety upon Him, because He cares for you.

*Be on the alert.* Be circumspect, and be on the alert. Your enemy, the Devil, is going about like a roaring lion to see whom he can devour. Withstand him, firm in your faith; knowing that the same sufferings are imposed on your brethren in all the world. And the God of all grace, who has called you to share His eternal glory, through Christ, after you have suffered for a short time, will Himself make you perfect, firm, and strong. His is the power for ever and ever! Amen.

*Farewell* I have written you this short letter by the hand of Silvanus, our faithful brother—for such I regard him—in order to encourage you, and to bear witness that such is the true grace of God. In it stand fast. The Church in Babylon, elect like yourselves, sends greetings, and so does Mark my son. Greet one another with a kiss of love. Peace be with all of you who are in Christ.

## THE SECOND EPISTLE OF PETER

SIMON PETER, A SERVANT AND APOSTLE OF 1 1

*Greeting* Jesus Christ, to those to whom there has been allotted a faith of equal privilege with ours through the righteousness of our God and of our Saviour Jesus Christ: may more and more grace and peace be granted to you in the knowledge of God and of Jesus our Lord, seeing that His divine power has given us all things that are needful for life and godliness, through the knowledge of Him who called us by His own glory and perfection.

*Rely upon God's Promises and grow more and more Christlike* Thereby He has granted us His exceeding great and precious promises, in order that through them you may become sharers in the divine nature, having escaped the corruption which is now in the world by reason of lustful passions. And for this very cause—adding, besides, all earnestness—with your faith exhibit

also a noble character: with a noble character, knowledge; with knowledge, self-control; with self-control, endurance; with endurance, godliness; with godliness, love to the brethren; and with love to the brethren, love. If these things exist in you, and increase, they prevent your being either idle or unfruitful in advancing towards a full knowledge of our Lord Jesus Christ. For the man in whom they are lacking is blind, short-sighted, forgetful that he has been cleansed from his old sins.

*The Need for persistent Faithfulness* For this reason, brethren, be all the more in earnest to make certain of your calling and election; for, so long as you practise these things, you will never stumble. And so a triumphant admission into the eternal Kingdom of our Lord and Saviour Jesus Christ shall be accorded to you.

*Peter's Earnestness in view of his approaching Death* For this reason I shall always persist in reminding you of these things, although you know them and are steadfast believers in the truth which you possess. But I think it right, so long as I sojourn in this body, to arouse you by such reminders. For I know that soon my body must be laid aside, as indeed our Lord Jesus Christ revealed to me.

So on every occasion I will also do my best to enable you to 15  
recall these things after my departure.

*Christ's  
Trans-  
figuration a  
Pledge and  
Foretaste  
of His  
Advent* When we made known to you the power and 16  
Coming of our Lord Jesus Christ, we were not  
following cleverly devised legends, but we had  
been eyewitnesses of His majesty. He received 17  
honour and glory from God the Father, and out  
of the wondrous glory words such as these were  
conveyed to Him, 'This is My beloved Son, in  
whom I take delight.' And we ourselves heard these words 18  
conveyed from heaven, when we were with Him on the holy  
mountain.

*The ancient  
Scriptures  
also testify  
to His  
glorious  
Advent* So we have the word of prophecy confirmed; 19  
to which you do well to pay attention—as to a  
lamp shining in a dark place—until day dawns  
and the morning star rises in your hearts. But, 20  
above all, remember that no prophecy in Scrip-  
ture is a matter of private interpretation; for  
never did any prophecy come by human will, but men sent 21  
by God spoke as they were impelled by the Holy Spirit.

*False  
Teachers  
were coming,  
foredoomed  
to  
Destruction* But there were also false prophets among 1 2  
the people, as there will be teachers of falsehood  
among you too, who will cunningly introduce  
fatal heresies, disowning even the Sovereign who  
has redeemed them, and bringing on themselves  
swift destruction. And in their immoral ways 2  
they will have many disciples, through whom the true Way  
will be brought into disrepute. Greedy for riches, they will 3  
trade on you with their canting talk. From of old their con-  
demnation has not been in abeyance, and their destruction  
has not been slumbering.

*Ancient  
Examples of  
Retribution  
and  
Deliverance* For if God did not spare angels when they 4  
had sinned, but hurled them down to Tartarus  
and consigned them to caves of darkness, keep-  
ing them in reserve for judgement; and if He 5  
did not spare the ancient world, although He  
preserved Noah, that herald of righteousness, with seven  
others, when He brought a deluge on the world of the un-  
godly; if He reduced to ashes the cities of Sodom and 6  
Gomorrhah, and condemned them to overthrow, making them  
an example to people who should thereafter live godless lives,  
but rescued righteous Lot, who was sore distressed by the 7  
dissolute conduct of lawless men (for their lawless deeds were 8  
torture, day after day, to the righteous soul of that righteous  
man—all that he saw and heard in their midst), then the Lord 9

knows how to rescue godly men from temptation, and on the other hand how to keep the unrighteous under punishment for the Day of Judgement, and especially those who are abandoned to sensuality—craving for polluted things, and scorning control. 10

*A* Audacious and self-willed, they do not  
*Description of the False Teachers.* tremble when speaking evil of the angelic Orders; while angels, though greater than they 11  
*Their sure Ruin* in might and power, do not bring any railing accusation against these in the presence of the Lord. But these men, like brute beasts, born 12

with such natural instincts that they are only to be captured or destroyed, in their ignorance are abusive, and in their corruption they will perish, receiving injury in retribution 13 for the injuries they do. They reckon it pleasure to roll in luxury in broad daylight. They are spots and blemishes, while feeding luxuriously at their love-feasts, as they banquet with you. Their eyes are full of adultery, eyes such as cannot cease 14 from sin. These men set traps for unstedfast souls, their own hearts being trained in covetousness—an accursed race! Forsaking the straight road, they have gone astray, having followed in the steps of Balaam, the son of Beor, who preferred the wages of unrighteousness. He however was rebuked for 15 his transgression: a dumb beast of burden spoke with a human voice and checked the madness of the prophet. 16

*They* These people are wells without water, mists 17  
*corrupt and* driven along by a storm, men for whom the  
*enslave their* densest darkness has been reserved. For, while 18  
*fellow Men* they pour out their frivolous and arrogant talk, they use sensual pleasures—various kinds of immorality—as a trap for men who are just escaping from those who live in error. And they promise them freedom, although they are 19 themselves the slaves of corruption. For a man is the slave of any thing by which he has been overcome. 20

*Backsliders:* For if, after escaping from the pollutions of 20  
*their* the world through knowledge of our Lord and  
*Misery and* Saviour Jesus Christ, people are once more  
*Degradation* entangled in these pollutions and are overcome, their last state is worse than their first. It would have been 21 better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment which was delivered to them. Their case is that described in the true proverb, 'A DOG RETURNS TO WHAT HE HAS VOMITED' (Prov. xxvi. 11), and 'A sow when washed falls to rolling in filth.' 22



*The Object  
of this  
Letter*

This is the second letter which I have now 1  
written to you, beloved. In both I seek to revive 3  
in your sincere minds certain memories, so that 2  
you may recall the words spoken beforehand by  
the holy Prophets, and the commandment of our Lord and  
Saviour given through your Apostles.

*Men would  
come  
ridiculing  
Warnings  
as to  
Judgement*

First remember that, in the last days, men will 3  
come with their mockery—men governed by 4  
their own passions, and asking,  
'Where is His promised Return? For from  
the time our fathers fell asleep all things con-  
tinue as they have been ever since the creation.'

They are wilfully blind to the fact that there were heavens 5  
of old and an earth rising from and extended through water,  
by the word of God; and that, by means of these, the then 6  
existing world was overwhelmed with water and perished.  
But the present heavens and earth are, by the same word, 7  
stored up, reserved for fire against a day of judgement and of  
destruction for the ungodly.

*The Day of  
Christ. Its  
Certainty  
and sudden  
Coming*

But this one thing, beloved, you must not for- 8  
get. With the Lord one day is as a thousand 9  
years, and a thousand years are as one day. The  
Lord is not slow about His promise, as some  
men count slowness. He bears patiently with  
you, His desire being that no one should perish but that all  
should come to repentance. But the day of the Lord will 10  
come like a thief, on which the heavens will pass away with a  
rush and a roar, the elements be destroyed in the fierce heat,  
and the earth and all its works will vanish.

*'Live nobly  
in prepara-  
tion for  
'that Day'*

Since all these things are thus on the verge of 11  
dissolution, what sort of men ought you to be 12  
in all holy living and godly conduct, expecting  
and helping to hasten the coming of the day of  
God, by reason of which the heavens, all ablaze, will be dis-  
solved, and the elements will burn and melt? But in accord- 13  
ance with His promise we expect new heavens and a new  
earth, in which righteousness dwells.

*Absolute  
Perfection  
to be  
striven for*

Therefore, beloved, as you are expecting this, 14  
earnestly seek to be found by Him, free from  
blemish or reproach, in peace. And regard the 15  
forbearance of our Lord as salvation, as our  
beloved brother Paul also has written to you in virtue of the  
wisdom granted to him. That is what he says in all his letters, 16  
when speaking in them of these things. In those letters there  
are some statements hard to understand, which ill-taught and

unstable people pervert, just as they do the rest of the Scriptures, to their own ruin.

*A final* \* You, therefore, beloved, being warned before- 17  
*Warning* hand, must be on your guard so as not to be led  
*and* away by the errors of lawless men nor fall from  
*Exhortation* your own steadfastness. But grow in the grace 18  
and knowledge of our Lord and Saviour, Jesus Christ.

To Him be the glory, both now and to the day of Eternity !

## THE FIRST EPISTLE OF JOHN

### Introduction

*Eternal Life*      WHAT WAS FROM THE BEGINNING, WHAT WE 1 1  
*has been*      have heard, and have seen with our own eyes,  
*manifested*      what we once beheld and our own hands  
*in Jesus*      handled concerning the Word of Life—the Life  
was manifested, and we have seen and bear witness, and we 2  
declare unto you the Life eternal which was with the Father  
and was manifested to us—what we have seen and heard we an- 3  
nounce to you also, in order that you also may have fellowship  
with us, our fellowship being with the Father and with His Son  
Jesus Christ. We write these things in order that our joy may 4  
be made complete.

### Some vivid Contrasts

*'Live in*      This is the Message which we have heard 5  
*the Light*      from Him and report to you—God is Light,  
*and confess*      and in Him there is no darkness. If, while we 6  
*your Sins'*      are living in darkness, we profess to have  
fellowship with Him, we speak falsely and do not carry out  
the truth. But if we live in the light as He is in the light, we 7  
have fellowship with one another, and the blood of Jesus,  
His Son, cleanses us from all sin. If we claim to be free from 8  
sin, we deceive ourselves and the truth is not in us. If we 9  
confess our sins, He is faithful and just to forgive us our sins  
and cleanse us from all unrighteousness. If we deny that we 10  
have sinned, we make Him a liar, and His word is not in us.

*The Saviour*      My dear children, I write thus to you that 1 2  
*of the*      you may not sin. If any one does sin, we have  
*World. Only*      an Advocate with the Father—Jesus Christ the  
*the Obedient*      righteous; and He is Himself the propitiation 2  
*really know*      for our sins, and not for ours only, but also for  
*Him*      the sins of the whole world. And by this we 3  
learn that we know Him—if we obey His commands. He 4  
who professes to know Him, and does not obey His com-  
mands, is a liar, and the truth is not in him. But whoever 5  
obeys His word, in him love for God has reached perfection.  
By this we can learn that we are in Him. The man who 6  
professes to continue in Him is himself also bound to live as  
He lived.

*Those who disobey the Law of brotherly Love are in Darkness* Beloved, it is no new command that I am 7 writing you, but an old command which you have had from the beginning. By the old 8 command I mean the word which you have heard. And yet I am writing you a new com- 8 mand, for such it really is, so far as both He and you are concerned; because the darkness is passing away and the true light is already shining. Any one who professes to 9 be in the light and hates his brother is still in darkness. He 10 who loves his brother continues in the light, and there is no stumbling-block in him. But he who hates his brother is in 11 darkness and walks in darkness; and he does not know where he is going, because the darkness has blinded his eyes.

*Reasons why this Letter was written* I am writing to you, dear children, because 12 your sins are forgiven you for His sake. I am 13 writing to you, fathers, because you know Him who has existed from the beginning. I am writing 14 to you, young men, because you have overcome the evil one.

I have written to you, children, because you know the Father. I have written to you, fathers, because you know 14 Him who has existed from the beginning. I have written to you, young men, because you are strong and God's word continues to be in you, and you have overcome the evil one.

*Love for this passing World cannot co-exist with Love for God* Love not the world, nor the things in the 15 world. If any one loves the world, there is no love in him for the Father. For all that is in 16 the world—the desire of the flesh, the desire of the eyes, the show and pride of life—comes not from the Father, but from the world. And 17 the world, with its desire, is passing away, but he who does God's will continues for ever.

#### *Warnings against Backsliders and false Teachers*

*Apostasy a Sign that the End of the Age was at Hand* Dear children, the last hour has come; and as 18 you have heard that antichrist is coming, so even now many antichrists have appeared. By this 19 we may know that the last hour has come. They have gone forth from our midst, but they did not belong to us; for had they belonged to us, they would have remained with us. But they left us that it might be manifest that none of them belongs to us. As for you, you 20 have an anointing from the holy One and you all have knowledge. I have written to you, not because you are ignorant of 21 the truth, but because you do know it, and that no lie comes from the truth.



*The Denial or Acknowledgement of Jesus as the Christ* Who is the liar but he who denies that Jesus is the Christ? He who disowns the Father and the Son is the antichrist. No one who disowns the Son has the Father. He who acknowledges the Son has also the Father. For yourselves, let the teaching which you have heard from the beginning abide within you. If that teaching does abide within you, you also will abide in the Son and in the Father. And this is the promise which He Himself has given us—the life eternal.

*'Taught by the Spirit, maintain Union with Christ'* I have thus written to you concerning those who try to lead you astray. But the anointing which you yourselves received from Him remains within you, and you have no need for any one to teach you; but as His anointing gives you instruction in all things—and is true and is no falsehood—you are abiding in Him, even as it has taught you to do.

And now, dear children, abide in Him; so that, if He appears, we may have confidence, and may not shrink away in shame from Him at His Coming. Since you know that He is righteous, be assured that every one also who acts righteously is a child of His.

#### *God's Children and the Devil's Children*

*God's wondrous Love inspires with Hope and makes us pure* See what love the Father has bestowed upon us, that we should be called God's children: and that is what we are. For this reason the world does not recognise us, because it did not recognise Him. Beloved, we are now God's children, but what we are to be has not yet been manifested. We know that if He appears we shall be like Him, because we shall see Him as He is. And any one who has this hope fixed on Him, purifies himself as He is pure.

*Sin cannot co-exist with Union with Christ* Every one who commits sin also commits lawlessness; for sin is lawlessness. And you know that He appeared in order to take away sins; and in Him there is no sin. No one who abides in Him sins: no one who sins has seen Him or knows Him.

*Righteousness impossible apart from a righteous Life* Dear children, let no one lead you astray. The man who acts righteously is righteous, just as He is righteous. He who commits sin belongs to the devil, because the devil has been a sinner from the beginning. The Son of God appeared for the purpose of undoing the work of the devil.

*Sin cannot co-exist with divine Sonship* No one who is a child of God commits sin. 9  
 A divine germ remains in him; and he cannot 10  
 sin—because he is a child of God. By this are 10  
 distinguished God's children and the devil's 10  
 children: no one who fails to act righteously is a child of God, 11  
 nor he who does not love his brother. For this is the message 11  
 you have heard from the beginning—that we are to love one 11  
 another. We are not to resemble Cain, who was a child of the 12  
 evil one and killed his brother. And why did he kill him? Be- 12  
 cause his own actions were wicked and his brother's righteous.

*Love for Man, as Man, a Sign that we already have eternal Life* Do not be surprised, brethren, if the world 13  
 hates you. We know that we have passed out 14  
 of death into life—because we love our brothers. 14  
 He who does not love abides in death. Every 15  
 one who hates his brother is a murderer; and 15  
 you know that no murderer has eternal life 15  
 abiding in him.

*True Love is defined, and measured, by Christ's Cross* We know what love is because He laid down 16  
 His life for us; and we ought to lay down our 16  
 lives for our brethren. But if any one has this 17  
 world's goods and sees that his brother is in 17  
 need, and yet closes his heart against him— 17  
 how can love for God continue in him? Dear 18  
 children, let us not love in word only and with the lips, but in 18  
 deed and truth.

*Obedience brings us Peace and renders Prayer effective* In this way we shall come to know that we 19  
 are loyal to the truth, and shall reassure our 19  
 hearts in His presence in whatever matters our 20  
 hearts condemn us—because God is greater 20  
 than our hearts and knows everything. Beloved, 21  
 if our hearts do not condemn us, we address 21  
 God with confidence; and whatever we ask for we obtain from 22  
 Him, because we obey His commands and do what is pleasing 22  
 in His sight. And this is His command—that we are to 23  
 believe in the name of His Son Jesus Christ and love one 23  
 another, as He has commanded us to do. The man who obeys 24  
 His commands abides in God, and God in him; and through 24  
 His Spirit which He has given us we can know that He abides 24  
 in us.

#### *The Conflict between Truth and Falsehood*

*'Discriminate between true and false Teaching'* Beloved, do not believe every spirit, but test 1 4  
 the spirits to see whether they are from God; 1 4  
 for many false prophets have gone out into the 2  
 world. The test by which you may recognize 2  
 the Spirit of God is that every spirit which 2

acknowledges that Jesus Christ has come in the flesh is from God, and that no spirit is from God which does not acknowledge this about Jesus. Such is the spirit of the antichrist; you have heard that it is to come, and now it is already in the world.

*God's Spirit delivers us from false Teaching* You, dear children, are God's children, and have overcome them; for greater is He who is in you than he who is in the world. They are the world's children, and so their language is that of the world, and the world listens to them. We are God's children. The man who knows God listens to us, but he who is not a child of God does not listen to us. By this test we can distinguish the Spirit of truth from the spirit of error.

### *The Duty of Brotherly Love*

*There is no divine Sonship apart from brotherly Love* Beloved, let us love one another; for love comes from God, and every one who loves is a child of God and knows God. He who does not love has no knowledge of God; because God is love. God's love for us has been manifested in that God has sent His only Son into the world so that we may have Life through Him. Here is the love—not that we loved God, but that He loved us and sent His Son to be a propitiation for our sins.

*Union with God is impossible apart from brotherly Love* Beloved, if God so loved us, we also ought to love one another. No one has ever seen God. If we love one another, God abides in us, and His love is perfect in us. We can know that we abide in Him and He in us, by the fact that He has given us a portion of His Spirit. And we have seen and bear witness that the Father has sent the Son to be the Saviour of the world. Whoever acknowledges that Jesus is the Son of God—God abides in him, and he abides in God. And we ourselves know and we confide in the love which God has for us.

*God's great Love inspires us with Confidence and Love* God is love, and he who abides in love abides in God, and God abides in him. In this will love in its perfection be displayed in us, in our being fearless on the day of judgement; because what He is, that we also are in this world. Love has in it no fear; but perfect love drives away fear, because fear involves punishment, and if a man fears, there is something imperfect in his love. We love because He first loved us. If any one says that he loves God, while he hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not

seen. And this command we have from Him, that he who loves God must love his brother also.

*Sure Proofs of divine Sonship* Every one who believes that Jesus is the Christ is a child of God; and every one who loves the Father loves Him who is the Father's Child. 1 5

*Follow Faith* The fact that we love God and obey His commands, is a proof to us that we love God's children. Love for God means obedience to His commands; and His commands are not irksome. For every thing that is born of God overcomes the world; and the victory which has overcome the world is our faith. Who overcomes the world but the man that believes that Jesus is the Son of God? 2 3 4 5

*God's threefold Testimony as to His Gift of eternal Life in Christ* Jesus Christ is He who came by water and blood; not with the water only, but with the water and with the blood. And it is the Spirit who gives witness—because the Spirit is the truth. For there are three that give witness—the Spirit, the water, and the blood; and the three have the same purport. If we accept the witness of men, God's witness is greater: for God's witness is what He has testified about His Son. He who believes in the Son of God has the witness in himself: he who does not believe God has made Him a liar, in that he has refused to believe the witness which God has given about His Son. And that witness is to the effect that God has given us the eternal life, and that this life is in His Son. He who has the Son has the life: he who has not the Son of God has not the life. 6 7 8 9 10 11 12

#### Conclusion

*The Certainty of eternal Life. Prayer for ourselves and others* I write all this to you who believe in the name of the Son of God, that you may know for certain that you have eternal life. And this is the confidence which we have in Him, that whenever we ask anything in accordance with His will, He listens to us. And since we know that He listens to us, whatever we ask, we know that we have the requests which we have asked from Him. If any one sees his brother committing a sin which is not mortal, he shall ask and God shall give him life—for any who do not sin mortally. There is such a thing as mortal sin; for that I do not bid him make request. Any kind of wrongdoing is sin; but there is sin which is not mortal. 13 14 15 16 17

*The great Facts of the Christian Faith* We know that no one who is a child of God sins, but He who was born of God keeps him, and the evil one cannot touch him. We know that we are children of God, and that the whole 18 19



world lies in the power of the evil one. And we know that the 20  
Son of God has come, and has given us understanding to  
know the true One, and we are in the true One, in His Son  
Jesus Christ. This is the true God and eternal life.

Dear children, guard yourself from idols.

## THE SECOND EPISTLE OF JOHN

*Greeting* THE ELDER TO THE ELECT LADY AND HER 1  
children, whom I truly love, and not I alone, 2  
but also all who know the truth, for the sake of the truth 2  
which abides in us and will be with us for ever: grace, mercy, 3  
and peace will be with us from God the Father, and from 3  
Jesus Christ the Son of the Father, in truth and love.

*Commenda-  
tion and  
Warning* I am overjoyed to have found some of your 4  
children living true lives, in obedience to the 4  
command which we have received from the 5  
Father. And now, lady, I pray you—writing to 5  
you no new command, but the one which we have had from 6  
the beginning—let us love one another. The love I mean 6  
consists in our living in obedience to His commands. God's 6  
command is that you should live in love, as you have been 7  
taught from the beginning. For many deceivers have gone out 7  
into the world—men who do not acknowledge Jesus Christ as 7  
coming in the flesh. Such a one is 'the deceiver' and 'the 11  
antichrist.'

*The Need of  
simple* Look to yourselves, so that you may not lose 8  
*Fidelity to* the result of your deeds, but may receive a full 9  
*Christ* reward. No one has God who, instead of re- 9  
maining true to the teaching of Christ, goes 10  
beyond it: but he who remains true to that teaching has both 10  
the Father and the Son. If any one who comes to you does 11  
not bring this teaching, do not receive him under your roof 11  
nor greet him; for he who greets him is a sharer in his evil 11  
deeds.

*Conclusion* I have a great deal to write to you, but will 12  
not write it with paper and ink. I hope to come 12  
to see you and speak face to face, so that your happiness may 12  
be complete.

The children of your elect sister send greetings to you. 13

## THE THIRD EPISTLE OF JOHN

*Greeting  
and Com-  
mendation*

THE ELDER TO HIS DEARLY LOVED GAIUS, 1  
whom I truly love.

Dearly loved one, I pray that you may in all 2  
respects prosper and keep well, as your soul  
prosper. For I am overjoyed when brethren come and bear 3  
witness to your fidelity to the truth, how you live in obedience  
to the truth. I have no greater joy than to hear that my 4  
children are living in the truth.

Beloved, you are acting faithfully in all your behaviour 5  
towards the brethren, particularly when they are strangers to  
you. They have testified, in the presence of the Church, to 6  
your love; and you will do well to help them on their journey  
in a manner worthy of your fellowship with God. For it is for 7  
the Name's sake that they have gone forth, accepting nothing  
from the Gentiles. It is therefore our duty to entertain such 8  
men, so that we may be fellow workers with the truth.

*Diotrephes* I wrote to the Church; but Diotrephes, who 9  
loves to have the foremost place among them,  
refuses to listen to us. For this reason, when I come, I shall 10  
call attention to his conduct, his idle and mischievous talk  
against us. And not content with this, not only will he him-  
self not receive the brethren, but those who desire to do this  
he hinders, and excludes them from the Church.

Dearly loved one, do not copy evil, but good. He who 11  
does good is a child of God: he who does evil has not seen  
God.

*Demetrius* Demetrius has a good word from all men, and 12  
the witness of the truth itself. We also give our  
witness, and you know that our witness is true.

*Conclusion* I had a great deal to say to you, but I do not 13  
wish to write to you with ink and pen. But I 14  
hope to see you very soon, and then we will speak face to  
face.

Peace be with you. Our friends send greetings to you.  
Greet our friends one by one.

## THE EPISTLE OF JUDE

*Greeting* JUDE, A SERVANT OF JESUS CHRIST AND A 1  
brother of James, to those saints who are  
beloved as God the Father's, and kept for Jesus Christ:  
may mercy, peace, and love be abundantly granted to you. 2

*An Encour-  
agement  
to defend  
Christian  
Truth* Beloved ones, while I was eager to write to 3  
you on the subject of our common salvation,  
I find myself constrained to write and urge you  
to defend the faith delivered once for all to the  
saints. For certain persons have crept in un- 4  
noticed—men for whom in ancient writings this condemnation  
was foretold—ungodly men, who pervert the grace of our God  
into immorality, and disown Jesus Christ, our only Sovereign  
and Lord.

*Ancient  
Examples of  
Retribution  
for  
Disobedience* I desire to remind you—although the whole 5  
matter is sufficiently familiar to you—that the  
Lord saved a people out of the land of Egypt,  
but afterwards destroyed those who had no 6  
faith. And angels who did not keep their own  
primacy, but deserted their proper abode, He reserves in ever-  
lasting bonds, in darkness, for the judgement of the great day. 7  
So also Sodom and Gomorrah and the neighbouring towns,  
having in the same manner been guilty of gross immorality  
and pursued unnatural vice, are now before us as an example  
of eternal fire in the punishment which they are undergoing.  
Yet in just the same way these dreamers also pollute the body, 8  
while they set Authority at naught and speak evil of the  
angelic Orders.

*False  
Teachers.  
Their  
Insolence  
and Greed* But Michael the Archangel, when contend- 9  
ing with the Devil and disputing with him about  
the body of Moses, did not dare to pronounce  
judgement on him in abusive terms, but said,  
'The Lord rebuke you.' Yet these men are 10  
abusive in matters of which they know nothing, and in things  
which, like the brutes, they do understand instinctively—in  
all these they become depraved. Woe to them! for they 11  
have followed in the steps of Cain; for the sake of gain they  
have rushed on headlong in the errors of Balaam, and have  
perished in the rebellion of Korah.



*Their selfish, These are the men who, like sunken rocks 12*  
*useless, in your love-feasts, are not afraid to feast with*  
*shameful you, caring only for themselves; clouds without*  
*Lives water, driven along by the winds; trees in*  
 autumn, fruitless, doubly dead, uprooted; wild waves of the 13  
 sea, foaming out their own shame; wandering stars, for whom  
 is reserved dense darkness for ever.

*The Prediction Of Enoch* It was about these that Enoch, the seventh 14  
 from Adam, prophesied, saying,  
 'The Lord comes with myriads of His people,  
 to execute judgement upon all, and to convict 15  
 all the ungodly of all the ungodly deeds which they have com-  
 mitted, and of all the hard words which they, ungodly sinners,  
 have spoken against Him.'

These men are murmurers, complaining of their lot. Their 16  
 lives are guided by their evil passions, and their mouths are  
 full of big and boastful words, while they defer to persons for  
 the sake of the advantage they may gain.

*The Prediction of the Apostles* But do you, beloved, remember the words 17  
 that before now were spoken by the Apostles  
 of our Lord Jesus Christ—how they declared to 18  
 you, 'In the last times there shall be scoffers,  
 obeying only their own ungodly passions.' These are those 19  
 who cause divisions: they are men of the world, devoid of the  
 Spirit.

*The Readers' Duties to themselves and the false Teachers* But do you, beloved, building yourselves up 20  
 on your most holy faith and praying in the Holy  
 Spirit, keep yourselves in the love of God, wait- 21  
 ing for the mercy of our Lord Jesus Christ  
 which issues in eternal life. On some who are 22  
 in doubt you should have pity; others you must 23  
 save, snatching them out of the fire; and on others have pity  
 mingled with fear, while you hate even the garment stained by  
 the flesh.

*All Glory ascribed to God* Now to Him who is able to keep you from 24  
 stumbling, and cause you to stand in the  
 presence of His glory free from blemish and  
 exultant—to the only God our Saviour through 25  
 Jesus Christ our Lord—be glory, majesty, might, and  
 authority, before all time, now, and to all time! Amen.

## THE REVELATION OF JOHN

### Introduction

*The Book  
and its  
Writer*

THE REVELATION GIVEN BY JESUS CHRIST, 1 1  
which God granted Him, that He might make  
known to His servants certain events which  
must shortly come to pass. He sent His angel  
and communicated it to His servant John; who now is making 2  
a faithful record of the word that came from God and the  
truth revealed by Jesus Christ and all the things that he saw  
in his vision. Blessed is he who reads, and blessed are those 3  
who listen to the words of this prophecy and lay to heart what  
is written in it; for the time for its fulfilment is now close at  
hand.

*Greeting*

John sends greetings to the seven Churches 4  
in the province of Asia. May grace be granted  
to you, and peace, from Him who is and was and is to be;  
and from the seven Spirits which are before His throne; and 5  
from Jesus Christ, the truthful witness, the first of the dead to  
be born to life, and the Ruler of the kings of the earth.

*Ascription  
of Praise*

To Him who loves us and has freed us from 6  
our sins with His own blood, and has formed  
us into a Kingdom, to be priests to God, His  
Father—to Him be ascribed the glory and the power for ever  
and ever. Amen.

Lo, He is coming in the clouds, and every eye will see Him, 7  
and so will those who pierced Him; and all the nations of the  
earth will gaze on Him and mourn. Even so. Amen.

'I am the Alpha and the Omega,' says the Lord God, 'He 8  
who is and was and is to be—the Ruler of all.'

*The Coming  
of the  
Message*

I John, your brother, and a sharer with you 9  
in the sorrows and Kingdom and patient en-  
durance of Jesus, found myself in the island of  
Patmos, for my loyalty to the Word of God  
and the truth told us by Jesus. On the Lord's day I was 10  
inspired by the Spirit, and I heard behind me a loud voice like  
the blast of a trumpet. It said, •

• Write your vision in a book, and send it to the seven 11  
Churches—to Ephesus, Smyrna, Pergamum, Thyatira, Sardis,  
Philadelphia, and Laodicea.

*A Vision  
of the  
glorified  
Redeemer*

I turned to see who it was that was speaking 12  
to me; and then I saw seven golden lampstands,  
and in the centre of the lampstands One 13  
resembling the Son of Man, clothed in a robe  
which reached to His feet, and with a girdle of gold across  
His breast. His head and His hair were white, like white wool 14  
—as white as snow; and His eyes were like a flame of fire. His 15  
feet were like silver-bronze when it is white-hot in a furnace;  
and His voice was as the sound of many waters. In His right 16  
hand He held seven stars, and a sharp, two-edged sword was  
seen coming from His mouth; and His face was like the sun  
shining in its full power.

*Words of  
Encourage-  
ment, Life,  
and Hope*

When I saw Him, I fell at His feet as if dead. 17  
But He laid His hand upon me and said,  
“Do not be afraid: I am the First and the 18  
Last, and the ever-living One. I died; but I 18  
am now alive for evermore, and I have the keys of the gates of  
Death and of Hades! Write down therefore the things you 19  
have just seen—the things which are and the things which are  
to be hereafter; the secret meaning of the seven stars which 20  
you have seen in My right hand, and of the seven lampstands  
of gold. The seven stars are the angels of the seven Churches,  
and the seven lampstands are the seven Churches.

*The Letters to the seven Churches*

*The  
Letter to  
Ephesus*

“To the angel of the Church in Ephesus write: 1 2  
““These are the words of Him who holds the  
seven stars in His right hand and walks to and 2  
fro among the seven lampstands of gold. I know 2  
your doings and your toil and your endurance. And I know  
that you cannot tolerate wicked men, but have put to the test  
those who call themselves Apostles but are not, and you have  
found them to be liars. And you endure patiently and have 3  
borne burdens for My sake and have never flagged. Yet I have 4  
this against you—that you no longer love Me as you did at  
first. Be mindful, therefore, of the height from which you 5  
have fallen. Repent at once, and act as you did at first, or  
else I will surely come and remove your lampstand out of  
its place—unless you repent. Yet this you have in your 6  
favour: you hate the doings of the Nicolaitans, which I also  
hate.

““Let all who have ears give heed to what the Spirit is say- 7  
ing to the Churches. To the victor I will give the privilege of  
eating the fruit of the Tree of Life, which is in the Paradise of  
God.”

*The Letter to Smyrna* • "To the angel of the Church at Smyrna write 8 as follows:

• "These are the words of Him who is the First and the Last—who died and has returned to life. Your sufferings I know, and your poverty—but you 9 are rich—and the evil name given you by those who say that they themselves are Jews, and are not, but are Satan's synagogue. Dismiss your fears concerning all that you are about 10 to suffer. I tell you that the Devil is about to throw some of you into prison that you may be put to the test, and for ten days you will have to endure persecution. Be faithful, even if you have to die for it, and then I will give you the Crown of Life.

"Let all who have ears give heed to what the Spirit is saying 11 to the Churches. The victor shall be in no way hurt by the Second Death."

*The Letter to Pergamum* • "To the angel of the Church at Pergamum 12 write as follows:

• "These are the words of Him who has the sharp two-edged sword. I know where you 13 dwell. Satan's throne is there; and yet you are true to Me, and did not deny your faith in Me, even in the days of Antipas My faithful witness, who was martyred among you, in the place where Satan dwells. Yet I have a few things against 14 you, because you have with you some that cling to the teaching of Balaam, who taught Balak to put a stumbling-block in the way of the descendants of Israel—to eat what had been sacrificed to idols, and commit fornication. So even you 15 have some that cling in the same way to the teaching of the Nicolaitans. Repent at once; or else I will come to you 16 quickly, and will make war upon them with the sword which is in My mouth.

"Let all who have ears give heed to what the Spirit is 17 saying to the Churches. As for the victor—to him I will give some of the hidden manna, and a white stone with a new name inscribed upon it known only to him who receives it."

*The Letter to Thyatira* • "To the angel of the Church at Thyatira write 18 as follows:

• "These are the words of the Son of God who has eyes like a flame of fire, and feet resembling silver-bronze. I know your doings, your love, your faith, your 19 service, and your patient endurance; and that of late you have toiled harder than you did at first. Yet I have this against you, 20 that you tolerate the woman Jezebel, who calls herself a prophetess and by her teaching leads astray My servants, so that



they commit fornication and eat what has been sacrificed to idols. I have given her time to repent, but she is determined 21  
not to repent of her fornication. I tell you that I am about to 22  
cast her upon a bed of sickness, and I will severely afflict those  
who commit adultery with her, unless they repent of conduct  
such as hers. Her children too shall surely die; and all the 23  
Churches shall come to know that I am He who searches into  
men's inmost thoughts; and I will requite each of you in  
accordance with his deeds. But to you, the rest of you in 24  
Thyatira, all who do not hold this teaching and have not  
learnt the 'deep things,' as they call them (the deep things of  
Satan !)—to you I say that I lay no other burden on you. Only 25  
hold fast to what you possess until I come.

"And to the victor, the one who obeys My commands 26  
to the very end, I will give authority over the nations. And 27  
he shall be their shepherd, ruling them with a rod of iron, just  
as potter's ware is dashed to atoms; and his power over them  
shall be like that which I Myself have received from My  
Father; and I will give him the Morning Star. Let all who 28, 29  
have ears give heed to what the Spirit is saying to the  
Churches."

*The  
Letter to  
Sardis*

"To the angel of the Church at Sardis write as 1 3  
follows:

"These are the words of Him who has the  
seven Spirits of God and the seven stars. I know  
your doings—you are supposed to be alive, but in reality you  
are dead. Rouse yourself and keep awake, and strengthen 2  
what still remains though it is on the point of death; for I have  
found no doings of yours perfect in the sight of My God. Be  
mindful, therefore, of the lessons you have received and heard. 3  
Continually lay them to heart, and repent. If, however, you  
fail to rouse yourself and keep awake, I shall come upon you  
suddenly like a thief, and you will certainly not know the hour  
at which I shall come to judge you. Yet you have in Sardis a 4  
few who have not soiled their garments; and they shall walk  
with Me in white; for they are worthy.

"He who conquers shall thus be clothed in white garments; 5  
and never will I erase his name from the Book of Life, but will  
acknowledge him in the presence of My Father and His  
angels. Let all who have ears give heed to what the Spirit is 6  
saying to the Churches."

*The  
Letter to  
Philadelphia*

"To the angel of the Church at Philadelphia 7  
write as follows:

"These are the words of Him who is Holy  
and True—He who has the key of David—He

who opens and no one shall shut, and shuts and no one shall open. I know your doings. I have put a door wide open in front of you, which no one can shut; because you have but a little power, and yet you have kept My word and have not disowned Me. I will cause some belonging to Satan's synagogue who say that they themselves are Jews, and are not, but are liars. I will make them come and prostrate themselves before your feet and know for certain that I have loved you. Because you have kept the word for which I suffered, I in turn will keep you from that hour of trial which is soon coming upon the whole world, to put to the test the inhabitants of the earth. I am coming quickly: hold fast to that which you already possess, so that your crown of victory be not taken away from you.

"As for the victor—I will make him a pillar in the sanctuary of My God, and he shall never go out from it again. And I will write on him the name of My God, and the name of the city of My God, the new Jerusalem, which is to come down out of heaven from My God, and My own new name. Let all who have ears give heed to what the Spirit is saying to the Churches."

"And to the angel of the Church at Laodicea write as follows:

*The  
Letter to  
Laodicea*

"These are the words of Him who is the Amen—the Witness faithful and true, the Beginning of God's Creation. I know your doings—you are neither cold nor hot; I would that you were cold or hot! So, because you are lukewarm and neither hot nor cold, before long I will vomit you out of My mouth. You say, I am rich, and have wealth stored up, and I stand in need of nothing; and you do not know that if there is a wretched creature it is you—pitiable, poor, blind, naked. Therefore I counsel you to buy of Me gold refined in the fire that you may become rich, and white robes to put on to hide your shameful nakedness, and eyesalve to anoint your eyes with, so that you may be able to see. All whom I hold dear, I reprove and chastise; therefore be in earnest and repent. See, I am now standing at the door and knocking. If any one listens to My voice and opens the door, I will come in to him, and feast with him, and he shall feast with Me.

"To the victor I will give the privilege of sitting down beside Me on My throne, as I also have won the victory and have sat down beside My Father on His throne. Let all who have ears give heed to what the Spirit is saying to the Churches."

*A Vision of God on His Throne*

*A Door into* After all this I looked and saw a door in 1 4  
*Heaven* heaven standing open; and the voice that I had  
*stood open* previously heard, like the blast of a trumpet,  
 again spoke to me and said,

'Come up here, and I will show you things which are to happen in the future.'

Immediately I found myself in the Spirit, and saw a throne 2  
 in heaven, and One sitting on the throne. The appearance of  
 Him who sat there was like jasper or sardius; and encircling 3  
 the throne was a rainbow, in appearance like an emerald.  
 Surrounding the throne there were also twenty-four other 4  
 thrones, on which sat twenty-four Elders clothed in white  
 robes, with golden crowns upon their heads.

*The Beings* Out from the throne there came flashes of 5  
*and Things* lightning, and voices, and peals of thunder,  
*around the* while in front of the throne seven blazing  
*Throne* torches were burning, which are the seven  
 Spirits of God. And in front of the throne there seemed to be 6  
 a sea of glass, resembling crystal. And round about the  
 throne, between it and the Elders, were four living creatures,  
 full of eyes in front and behind. The first living creature re- 7  
 sembled a lion, the second an ox, the third had a face like that  
 of a man, and the fourth resembled an eagle flying. And the 8  
 four living creatures had each of them six wings, and all round  
 their bodies and under their wings they are full of eyes;  
 day after day, and night after night, they never cease  
 saying,

'Holy, holy, holy, Lord God, the Ruler of all, who wast  
 and art and art to be.'

*God's Power* And whenever the living creatures give glory 9  
*and Glory* and honour and thanks to Him who is seated  
*proclaimed* on the throne and lives for ever and ever, the 10  
 twenty-four Elders fall down before Him who  
 sits on the throne and worship Him who lives for ever and  
 ever, and they cast their crowns down in front of the throne,  
 saying,

'Worthy art Thou our Lord and God to receive glory and 11  
 honour and power,  
 For Thou didst create all things,  
 And it was by Thy will that they came into existence, and  
 were created.'

*The breaking of the seven Seals*

*The Book  
of coming  
Events*

And I saw in the right hand of Him who sat 1 5  
on the throne a book written on both sides of  
the page and closely sealed with seven seals.

And I saw a mighty angel who was exclaiming 2  
in a loud voice,

'Who is worthy to open the book and break its seals?'

But no one in heaven, or on earth, or under the earth, was 3  
able to open the book or look into it.

*Only the  
Redeemer  
could open  
the Book*

And while I was weeping bitterly, because no 4  
one was found worthy to open the book or  
look into it, one of the Elders said to me, 5

'Do not weep. The Lion which belongs to  
the tribe of Judah, the Root of David, has won the right  
to open the book and break its seven seals.'

*A Vision of  
the Lamb  
of God*

Then I saw, between the throne (with the 6  
four living creatures) and the Elders, a Lamb  
standing, looking as if it had been slain. And  
it had seven horns and seven eyes, which are the  
seven Spirits of God who have been sent far and wide into all  
the earth. And it came and took the book out of the right 7  
hand of Him who is seated on the throne. And when He had 8  
taken the book, the four living creatures and the twenty-  
four Elders fell down before the Lamb, having each of them  
a harp and golden bowls full of incense, which represent  
the prayers of the saints. And now they sing a new song, 9  
saying,

'Worthy art Thou to take the book

And break its seals;

Because Thou hast been slain,

And hast purchased for God with Thine own blood

Men out of every tribe and tongue and people and nation,

And hast formed them into a Kingdom to be priests to 10  
our God,

And they shall reign over the earth.'

*His Power  
and Glory  
proclaimed*

And I looked, and heard the voices of many 11  
angels on every side of the throne, and of the  
living creatures and the Elders, numbering  
myriads of myriads and thousands of thousands,  
and in loud voices they were singing, 12

'Worthy is the Lamb which has been slain to receive all  
power and riches and wisdom and might and honour and  
glory and blessing.'

And I heard every created thing in heaven and on earth 13



and under the earth and on the sea (and all that is therein) saying,

'To Him who is seated on the throne,  
And to the Lamb,  
Be ascribed all blessing and honour  
And glory and might,  
For ever and ever !'

Then the four living creatures said 'Amen,' and the Elders 14  
fell down and worshipped.

*The first  
Seal*

And when the Lamb broke one of the seven 1 6  
seals I saw it, and I heard one of the four living  
creatures say, as if in a voice of thunder,

'Come.'

And I looked, and a white horse appeared, and its rider 2  
carried a bow; and a crown was given to him; and he went  
out conquering and to conquer.

*The second  
Seal*

And when the Lamb broke the second seal, 3  
I heard the second living creature say,  
'Come.'

And out came another horse—a fiery-red one; and power 4  
was given to its rider to take peace from the earth, and to  
cause men to kill one another; and a great sword was given  
to him.

*The third  
Seal*

When the Lamb broke the third seal, I heard 5  
the third living creature say,  
'Come.'

I looked, and a black horse appeared, its rider carrying a  
balance in his hand. And I heard what seemed to be a voice 6  
speaking in the midst of the four living creatures, and saying,  
'A whole day's wage for a loaf of bread, a whole day's  
wage for three barley cakes, but do not damage the oil or  
the wine.'

*The fourth  
Seal*

When the Lamb broke the fourth seal, I heard 7  
the voice of the fourth living creature say,  
'Come.'

I looked, and a pale-coloured horse appeared. Its rider's 8  
name was Death, and Hades came close behind him; and  
authority was given to them over the fourth part of the earth,  
to kill with the sword or with famine or pestilence or by means  
of the wild beasts of the earth.

*The fifth  
Seal*

When the Lamb broke the fifth seal, I saw at 9  
the foot of the altar, the souls of those whose  
lives had been sacrificed because of the word of  
God and of the testimony which they had given. And now in 10  
loud voices they cried out, saying,

'How long, O Sovereign Lord, the holy One and the true, dost Thou delay judgement and the taking of vengeance upon the inhabitants of the earth for our blood?'

And there was given to each of them a long white robe, and they were bidden to wait patiently for a short time longer, until the full number of their fellow bondservants should also be complete—namely of their brethren who were to be killed just as they had been.

*The sixth  
Seal*

When the Lamb broke the sixth seal, I looked, and there was a great earthquake, and the sun became as dark as sackcloth, and the whole disc of the moon became like blood. The stars in the sky also fell to the earth, as when a fig-tree, shaken by a gale of wind, casts its unripe figs to the ground. The sky too passed away, as if a scroll were being rolled up, and every mountain and island was removed from its place. The kings of the earth and the great men, the military chiefs, the wealthy and the powerful—all, whether slaves or free men—hid themselves in the caves and in the rocks of the mountains, while they called to the mountains and the rocks, saying,

'Fall on us and hide us from the presence of Him who sits on the throne and from the anger of the Lamb; for the day of His wrath—that great day—has come, and who is able to stand?'

*The Safety  
of God's  
true*

After this I saw four angels standing at the four corners of the earth, and holding back the four winds of the earth so that no wind should blow over the earth or the sea or upon any tree. And I saw another angel ascending from the east and carrying a seal belonging to the ever-living God. He called in a loud voice to the four angels whose work it was to injure the earth and the sea.

'Injure neither land nor sea nor trees,' he said, 'until we have sealed the bondservants of our God upon their foreheads.'

When the sealing was finished, I heard how many were sealed out of all the tribes of the descendants of Israel. They were 144,000.

Of the tribe of Judah, 12,000 were sealed;	5
Of the tribe of Reuben, 12,000;	
Of the tribe of Gad, 12,000;	
Of the tribe of Asher, 12,000;	6
Of the tribe of Naphtali, 12,000;	
Of the tribe of Manasseh, 12,000;	
Of the tribe of Symeon, 12,000;	7

Of the tribe of Levi, 12,000;  
 Of the tribe of Issachar, 12,000;  
 Of the tribe of Zebulun, 12,000;  
 Of the tribe of Joseph, 12,000;  
 Of the tribe of Benjamin, 12,000.

*A vast* After this I looked, and a vast host appeared, 9  
*Throng of* which it was impossible for any one to count,  
*gloriously* gathered out of every nation and from all  
*triumphant* tribes and peoples and languages, standing  
*Saints* before the throne and before the Lamb, clothed  
 in long white robes, and carrying palm-branches in their  
 hands. In loud voices they cried,

'To our God seated on the throne, and to the Lamb, we  
 owe our salvation!'

All the angels were standing in a circle round the throne 11  
 and round the Elders and the four living creatures, and they  
 fell on their faces in front of the throne and worshipped  
 God.

'Amen!' they cried: 12

'The blessing and the glory  
 And the wisdom and the thanks  
 And the honour and the power and the might  
 Be ascribed to our God.  
 For ever and ever!  
 Amen!'

*Though* Then, addressing me, one of the Elders said, 13  
*martyred, full* 'Who are these people clothed in the long  
*Salvation* white robes? And where have they come  
*was now* from?'

*theirs* 'My lord, you know,' I replied. 14  
*through the* 'They are those,' he said, 'who have just  
*Lamb* come out of the great distress, and have washed  
 their robes and made them white in the blood of the Lamb.

For this reason they stand before the very throne of God, and 15  
 render Him service day and night in His sanctuary, and He  
 who is sitting upon the throne will shelter them in His tent.  
 Nevermore shall they hunger, nevermore shall they thirst, 16  
 nevermore shall the sun smite them nor any scorching heat.  
 For the Lamb who is before the throne will be their Shepherd, 17  
 and will guide them to the water-springs of Life, and God  
 will wipe every tear from their eyes.'

*The seventh* When the Lamb broke the seventh seal, 1 8  
*Seal* there was silence in heaven for about half an  
 hour.

*The sounding of the seven Trumpets*

*The  
Prayers of  
the Saints:  
Their  
Enemies  
punished*

Then I saw the seven angels who are in the 2  
presence of God, and seven trumpets were given  
to them. And another angel went and stood 3  
close to the altar, carrying a censer of gold;  
and abundance of incense was given to him that  
he might place it with the prayers of all the  
saints upon the golden altar in front of the throne. And 4  
the smoke of the incense rose into the presence of God from the  
angel's hand, and mingled with the prayers of His people.  
So the angel took the censer and filled it with fire from the 5  
altar and flung it to the earth; and there followed peals of  
thunder, and voices, and flashes of lightning, and an earth-  
quake.

Then the seven angels who had the seven trumpets made 6  
preparations for blowing them.

*The first  
Trumpet*

The first blew his trumpet; and there came 7  
hail and fire, mixed with blood, falling upon  
the earth; and a third part of the earth was  
burnt up, and a third part of the trees and all the green  
grass.

*The second  
Trumpet*

The second angel blew his trumpet; and what 8  
seemed to be a great mountain, all ablaze with  
fire, was hurled into the sea; and a third part  
of the sea was turned into blood. And a third part of the 9  
creatures that were in the sea living died; and a third part of  
the ships were destroyed.

*The third  
Trumpet*

The third angel blew his trumpet; and there 10  
fell from heaven a great star, blazing like a  
torch. It fell upon a third part of the rivers and  
upon the springs of water. The name of the star is 'Worm- 11  
wood'; and a third part of the waters were turned into  
wormwood, and many people died from drinking the water,  
because it had become bitter. •

*The fourth  
Trumpet*

Then the fourth angel blew his trumpet; and 12  
a third part of the sun was smitten, a third part  
of the moon, and a third part of the stars, so  
that a third part of them might be darkened, and for a third  
of the day, and also of the night, there might be no light.

*Yet more  
fearful Woes  
to come*

Then I looked, and I heard a solitary eagle 13  
crying in a loud voice, as it flew across the sky,  
'Alas, alas, alas, for the inhabitants of the  
earth, because of the trumpet blasts which the  
three angels are about to blow!'



*The fifth  
Trumpet*

The fifth angel blew his trumpet; and I saw a 1 9  
 Star which had fallen from heaven to the earth;  
 and to him was given the key of the depths of the  
 bottomless pit, and he opened the depths of the bottomless 2  
 pit. And smoke came up out of the pit like the smoke of a vast  
 furnace, so that the sun and the air were darkened by the  
 smoke of the pit.

*The Locusts*

And from the midst of the smoke there 3  
 came locusts on to the earth, and power was  
 given to them like the power which earthly scorpions  
 possess. And they were forbidden to injure the herbage of 4  
 the earth, or any green thing, or any tree. They were  
 only to injure human beings who have not the seal of  
 God on their foreheads. Their mission was not to kill, 5  
 but to cause awful agony for five months; and this agony  
 was like that which a scorpion inflicts when it stings a  
 man. And at that time people will seek death, but 6  
 will not find it, and they will long to die, but death evades  
 them.

The appearance of the locusts was like that of horses 7  
 equipped for war. On their heads they had a kind of crown  
 which looked like gold. Their faces seemed human and they 8  
 had hair like women's hair, but their teeth resembled those of  
 lions. They had breastplates which seemed to be made of 9  
 steel; and the noise caused by their wings was like that of a  
 vast number of horses and chariots hurrying into battle.  
 They had tails like those of scorpions, and also stings; and 10  
 in their tails lay their power of injuring mankind for five  
 months.

The locusts had a king over them—the angel of the bottom- 11  
 less pit, whose name in Hebrew is 'Abaddon,' while in Greek  
 he is called 'Apollyon.' The first woe is past; two other woes 12  
 have still to come.

*The sixth  
Trumpet*

The sixth angel blew his trumpet; and I heard 13  
 a single voice speaking from the four horns of  
 the golden altar which is in the presence of  
 God. It said to the sixth angel—the angel who had the 14  
 trumpet,

'Set at liberty the four angels who are prisoners near the  
 great river Euphrates.'

And the four angels who had been kept in readiness for 15  
 that hour, day, month, and year, were set at liberty, so that  
 they might kill a third part of mankind. The number of the 16  
 squadrons of their cavalry was two hundred millions; I  
 heard their number.

*The Horses and Horsemen* And this was the appearance of the horses 17  
and their riders as I saw them in my vision.

The riders had breastplates which were red as fire, blue as jacinth, and yellow as sulphur; and the horses' heads were like those of lions, while from their mouths there came fire and smoke and sulphur. By these 18  
three plagues a third part of mankind were destroyed—by the fire and the smoke, and by the sulphur which came from their mouths. For the power of the horses is in their mouths and 19  
in their tails; their tails are like serpents; they have heads and it is with these that they do the damage.

*The People whose Lives were spared refused to repent* But the rest of mankind who were not killed 20  
by these plagues, did not even then repent and leave the things they had made, so as to cease worshipping the demons, and the idols of gold and silver, bronze, stone, and wood, which can neither see, nor hear, nor move. Nor did they repent of their murders, 21  
their practice of magic, their fornication, or their thefts.

*A glorious Angel and the seven Peals of Thunder* Then I saw another strong angel coming 1 10  
down from heaven. He was robed in a cloud, and over his head was the rainbow. His face was like the sun, and his feet resembled pillars of fire. In his hand he held a small scroll unrolled; 2  
and, planting his right foot on the sea and his left foot on the land, he cried out in a loud voice like the roar of a lion. And 3  
when he had cried out, each of the seven peals of thunder uttered its own message. And when the seven peals of 4  
thunder had spoken, I was about to write down what they had said; but I heard a voice from heaven saying 'Keep secret what the seven peals of thunder have spoken, do not write it.'

*God's Purposes to be now fully realized* Then the angel that I saw standing on the sea 5  
and on the land, lifted his right hand toward heaven. And in the name of Him who lives 6  
for ever and ever, the Creator of heaven and all that is in it, of the earth and all that is in it, and of the sea and all that is in it, he solemnly declared,

'There shall be no further delay; but in the days when the 7  
seventh angel blows his trumpet, when he begins to blow, then is the secret purpose of God fulfilled according to the message which He gave to His servants the Prophets.'

*The Seer eats the Angel's little Book* Then the voice which I had heard speaking 8  
from heaven once more addressed me, saying, 'Go and take the small scroll which lies open in the hand of the angel who is standing on the sea and on the land.'

So I went to the angel and asked him to give me the small 9  
scroll.

'Take it,' he said, 'and eat the whole of it. It will give you  
great pain when you have eaten it, although in your mouth  
it will taste as sweet as honey.'

So I took the scroll out of the angel's hand and ate the whole 10  
of it; and in my mouth it was as sweet as honey, but when  
I had eaten it it gave me great pain. And a voice said to me, 11

'You must prophesy yet further concerning peoples,  
nations, languages, and many kings.'

*'Measure the earthly Temple, and count the Worshippers'* Then a reed was given me to serve as a 1 11  
measuring rod; and a voice said,

'Rise, and measure God's sanctuary—and  
the altar—and count the worshippers who are  
in it.' But as for the court which is outside the 2  
sanctuary, pass it over. Do not measure it; for it has been  
given to the Gentiles, and for forty-two months they will  
trample the holy city under foot. And I will authorize My 3  
two witnesses to prophesy for 1260 days, clothed in sackcloth.

*The two Witnesses for God* 'These witnesses are the two olive-trees, and 4  
they are the two lamps which stand in the  
presence of the Lord of the earth. And if any 5  
one seeks to injure them—fire comes from their  
mouths and devours their enemies; and if any one shall seek  
to injure them, he will in this way certainly be killed. They 6  
have power given to them to seal up the sky, so that no rain  
may fall so long as they continue to prophesy; and power over  
the waters to turn them into blood, and to smite the earth with  
various plagues whenever they choose to do so.

*The Murder of the two Witnesses* 'And when they have fully delivered their 7  
testimony, the Wild Beast which is to rise out of  
the bottomless pit will make war upon them and  
overcome them and kill them. And their dead 8  
bodies are to lie in the broad street of the great city which is  
mystically called "Sodom" and "Egypt," where indeed their  
Lord was crucified. And men belonging to all peoples, tribes, 9  
languages, and nations gaze at their dead bodies for three days  
and a half, and they refuse to let them be laid in a tomb. The 10  
inhabitants of the earth rejoice over them and are glad and will  
send gifts to one another; for these two Prophets had greatly  
troubled the inhabitants of the earth.'

*They come back to Life and ascend to Heaven* But at the end of the three days and a half the 11  
breath of life from God entered into them, and  
they rose to their feet; and all who saw them  
were terrified. Then they heard a loud voice call- 12

ing to them out of heaven, 'Come up here'; and they went up to heaven in the cloud, and their enemies saw them go. And just at that time there was a great earthquake, and a tenth part of the city was overthrown. Seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven. The second Woe is past; the third Woe will soon be here.

*The seventh Trumpet* The seventh angel blew his trumpet; and there followed loud voices in heaven which said, 15

'The sovereignty of the world now belongs to our Lord and His Christ; and He will be King for ever and ever.'

Then the twenty-four Elders, who sit on thrones in the presence of God, fell on their faces and worshipped God, saying, 16

'We give thee thanks, O Lord God, the Ruler of all, Who art and wast, Because Thou hast exerted Thy power, Thy great power, and hast become King. 17

The nations grew wrathful, And Thy wrath has come, 18

And the time for the dead to be judged, And the time for Thee to give their reward to Thy servants the Prophets and to Thy people,

And to those who fear Thee, the small and the great, And to destroy those who destroy the earth.'

Then the doors of God's sanctuary in heaven were opened, 19 and the Ark, in which His Covenant was, was seen in His sanctuary; and there came flashes of lightning, and voices, and peals of thunder, and an earthquake, and a storm of hail.

*A Series of Marvels*

*The Sun-clad Woman* And a great marvel was seen in heaven—a woman who was robed with the sun and had the moon under her feet, and had also a crown of twelve stars round her head, was with child, and she was crying out in the pains and agony of childbirth. 1 12

*The great Dragon* And another marvel was seen in heaven—a great fiery-red Dragon, with seven heads and ten horns; and on his heads were seven kingly crowns. His tail was drawing after it a third part of the stars of heaven, and it dashed them to the ground. And in front of the woman who was about to become a mother, the Dragon was standing in order to devour the child as soon as it was 3 4



born. She gave birth to a son—a male child, destined before 5  
long to rule all nations with an iron sceptre. But her child  
was caught up to God and His throne, and the woman fled 6  
into the Desert, there to be cared for, for 1260 days, in a place  
which God had prepared for her.

*The Dragon* And war broke out in heaven, Michael and 7  
*is cast down* his angels engaging in battle with the Dragon.  
*from Heaven* The Dragon fought and so did his angels; but 8  
*to Earth* they were defeated, and there was no longer any  
room found for them in heaven. The great Dragon, the 9  
ancient serpent, he who is called 'the Devil' and 'Satan' and  
leads the whole earth astray, was hurled down: he was  
hurled down to the earth, and his angels were hurled down  
with him.

*The Triumph* Then I heard a loud voice speaking in heaven. 10  
*of Christ and* It said,  
*His People* 'Now is come the salvation and the power  
and the Kingdom of our God, and the sover-  
eignty of His Christ; for the accuser of our brethren has been  
hurled down—he who, day after day and night after night,  
was wont to accuse them in the presence of God. But they 11  
have gained the victory over him because of the blood of the  
Lamb and of the testimony which they have borne, and  
because they held their lives cheap and did not shrink even  
from death. For this reason be glad, O Heaven, and you who 12  
live therein! Alas for the earth and the sea! For the Devil  
has gone down to you full of fierce anger, because he knows  
that his appointed time is short.'

*The Dragon* And when the Dragon saw that he was hurled 13  
*persecutes* down to the earth, he went in pursuit of the  
*the Woman* woman who had given birth to the male child.  
Then the two wings of a great eagle were given 14  
to the woman to enable her to fly away into the Desert to the  
place assigned her, there to be cared for, for a period of time,  
two periods of time, and half a period of time, beyond the  
reach of the serpent. And the serpent poured water from 15  
his mouth—a very river it seemed—after the woman, in the  
hope that she would be carried away by its flood. But the 16  
earth came to the woman's help: it opened its mouth and drank  
up the river which the Dragon had poured from his mouth.  
This made the Dragon furiously angry with the woman, and 17  
he went elsewhere to make war upon her other children—those  
who keep God's commandments and hold fast to the testimony  
of Jesus. And he took up a position upon the sands of the  
sea-shore.

*The first  
Wild Beast*

Then I saw a Wild Beast coming up out of the sea, and he had ten horns and seven heads. On his horns were ten kingly crowns, and inscribed on his heads were names full of blasphemy. The Wild Beast which I saw resembled a leopard, and had feet like the feet of a bear, and his mouth was like the mouth of a lion; and it was to the Dragon that he owed his power and his throne and his wide dominion. 1 18 2

I saw that one of his heads seemed to have been mortally wounded; but his mortal wound was healed, and the whole world was amazed and followed him. And they offered worship to the Dragon, because it was to him that the Wild Beast owed his dominion; and they also offered worship to the Wild Beast, and said, 3

'Who is there like him? And who is able to engage in battle with him?'

And there was given him a mouth full of boastful and blasphemous words; and liberty of action was granted him for forty-two months. And he opened his mouth to utter blasphemies against God, to speak evil of His name and of His dwelling-place—that is to say, of those who dwell in heaven. And permission was given him to make war upon God's people and conquer them; and power was given him over every tribe, people, language, and nation. And all the inhabitants of the earth will be found to be worshipping him: every one whose name is not recorded in the Book of Life—the Book of the Lamb offered in sacrifice from the creation of the world. 5 6 7 8

*Sure  
Retribution  
will come  
upon all  
Persecutors*

Let all who have ears give heed. If any one is eager to lead others into captivity, he must himself go into captivity. If any one is bent on killing with the sword, he must himself be killed by the sword. Here is an opportunity for endurance, and for the exercise of faith, on the part of the saints. 9,10

*The second  
Wild Beast*

Then I saw another Wild Beast, coming up out of the earth. He had two horns like those of a lamb, but he spoke like a dragon. And the authority of the first Wild Beast—the whole of that authority—he exercises in his presence, and he causes the earth and its inhabitants to worship the first Wild Beast, whose mortal wound had been healed. He also works great miracles, so as even to make fire come down from heaven to earth in the presence of human beings. And his power of leading astray the inhabitants of the earth is due to the marvels which he has 11 12 13 14

been permitted to work in the presence of the Wild Beast. And he told the inhabitants of the earth to erect a statue to the Wild Beast who had received the sword-stroke and yet had recovered. And power was granted him to give breath to the statue of the Wild Beast, so that the statue of the Wild Beast could even speak and cause all who refuse to worship it to be put to death. And he causes all, small and great, rich and poor, free men and slaves, to have stamped upon them a mark on their right hands or on their foreheads, in order that no one should be allowed to buy or sell unless he had the mark—either the name of the Wild Beast or the number which his name represents.

*The Name of the Wild Beast indicated* Here is scope for ingenuity. Let people of shrewd intelligence calculate the number of the Wild Beast; for it indicates a certain man, and his number is 666.

*The Joy of the Redeemer and His People* Then I looked, and I saw the Lamb standing upon Mount Zion, and with Him 144,000 people, having His name and His Father's name written on their foreheads. And I heard music from heaven which resembled the sound of many waters and the roar of loud thunder; and the music which I heard was like that of harpists playing upon their harps. And they were singing what seemed to be a new song, in front of the throne and in the presence of the four living creatures and the Elders; and no one was able to learn that song except the 144,000 people who had been redeemed out of the world.

*The Firstfruits of Mankind, Their spotless Purity* These are those who had not defiled themselves with women: they are as pure as virgins. They follow the Lamb wherever He goes. They have been redeemed from among men, as firstfruits to God and to the Lamb. And no lie has ever been found upon their lips: they are faultless.

#### *Four Voices from Heaven*

*The first Voice* And I saw another angel flying across the sky, carrying the eternal gospel to tell to every nation, tribe, language, and people among those who live on the earth. He said in a loud voice, 'Fear God and give Him glory, because the time of His judgement has come; and worship Him who made heaven and earth, the sea and the water-springs.'

*The second Voice* And another, a second angel, followed, exclaiming, 'Fallen, fallen is Babylon the great—she who

made all the nations drink the wine of the anger provoked by her fornication."

*The third Voice* And another, a third angel, followed them, 9  
exclaiming in a loud voice,

'If any one worships the Wild Beast and his statue, and receives a mark on his forehead or on his hand, he 10  
shall drink the wine of God's wrath which stands ready, undiluted, in the cup of His anger, and he shall be tormented with fire and brimstone in the presence of the holy angels and of the Lamb. And the smoke of their torment goes up for 11  
ever and ever; and the worshippers of the Wild Beast and of his statue have no rest day or night, nor has any one who receives the mark of his name. Here is an opportunity for 12  
endurance on the part of the saints who carefully keep His commandments and the faith of Jesus!'

*The fourth Voice* And I heard a voice speaking from heaven. 13  
It said,

'Write as follows:

"Blessed are the dead who die in the Lord from this time onward. Yes, says the Spirit, let them rest from their labours; for what they have done goes with them."

*The Coming of the Son of Man. He reaps the Grain Harvest* Then I looked, and a white cloud appeared, 14  
and sitting on the cloud was One resembling the Son of Man, having a crown of gold upon His head and in His hand a sharp sickle. And 15  
another angel came out of the sanctuary, calling in a loud voice to Him who sat on the cloud, and saying,

'Thrust in your sickle and reap the harvest, for the hour for reaping it has come: the harvest of the earth is over-ripe.'

Then He who sat on the cloud flung His sickle on the earth, 16  
and the earth had its harvest reaped.

*The Vintage is gathered, and is trodden in fierce Anger* And another angel came out from the 17  
sanctuary in heaven, and he too carried a sharp sickle. And another angel came from the altar 18  
—he who has power over fire—and he spoke in a loud voice to him who had the sharp sickle, saying,

'Thrust in your sharp sickle, and gather the bunches from the vine of the earth, for its grapes are now quite ripe.'

And the angel flung his sickle down to the earth, and 19  
reaped the vine of the earth and threw the grapes into the great winepress of God's wrath. And the winepress was trodden 20  
outside the city, and out of it came blood reaching the horses' bridles for a distance of 200 miles.



*The seven Plagues*

*The Plagues  
are brought  
by seven  
Angels* Then I saw another marvel in heaven; great 1 15  
and wonderful—there were seven angels bring-  
ing seven plagues. These are the last plagues,  
because in them the wrath of God has reached  
its climax.

*The  
redeemed  
sing Songs  
of glad  
Triumph  
to God* And I saw what seemed to be a sea of glass 2  
mingled with fire, and those who had gained  
the victory over the Wild Beast and over his  
statue and the number of his name, standing by  
the sea of glass with harps of God in their hands.  
And they were singing the song of Moses, 3  
God's servant, and the song of the Lamb. Their words  
were,

'Great and wonderful are Thy works,  
O Lord God Omnipotent.  
Righteous and true are Thy ways,  
O King of the nations.  
Who shall not be afraid, O Lord, and glorify Thy name? 4  
For Thou alone art holy.  
All nations shall come and shall worship Thee,  
Because Thy righteous acts have been made manifest.'

*Thr Plagues  
come un-  
mistakably  
from Heaven  
and God* After this I looked and the sanctuary of the 5  
tent of witness in heaven was thrown open; and 6  
there came out of the sanctuary the seven angels  
with the seven plagues, clad in pure, bright  
linen, and wearing girdles of gold across their  
breasts. And one of the four living creatures gave the seven 7  
angels seven bowls of gold, full of the wrath of God who lives  
for ever and ever. And the sanctuary was filled with cloud 8  
from the glory of God and from His power; and no one could  
enter the sanctuary till the seven plagues brought by the seven  
angels were at an end.

*The first  
Plague* Then I heard a loud voice from the sanctuary 1 16  
say to the seven angels,  
'Go and pour on to the earth the seven bowls  
of the wrath of God.'

So the first angel went away and poured his bowl on to the 2  
earth; and it brought noisome and grievous sores upon the  
men who had on them the mark of the Wild Beast and  
worshipped his statue.

*The second  
Plague* The second angel poured his bowl into the 3  
sea, and it became blood, like a dead man's  
blood, and every living creature in the sea died.

*The third Plague* The third angel poured his bowl into the 4  
rivers and springs of water, and they became  
blood. And I heard the angel of the waters say, 5

'Righteous art Thou, who art and wast, the holy One,  
because Thou hast thus executed judgement. For they poured 6  
out the blood of Thy people and of the Prophets, and in return  
Thou hast given them blood to drink. And this they deserved.'

And I heard a voice from the altar say, 7  
'Amen, O Lord God, the Ruler of all, true and righteous  
are Thy judgements.'

*The fourth Plague* Then the fourth angel poured his bowl on to 8  
the sun, and power was given to it to scorch men  
with fire. And the men were burned by a fierce 9  
heat; and yet they spoke evil of God who had power over the  
plagues, and they did not repent so as to give Him glory.

*The fifth Plague* The fifth angel poured his bowl on to the 10  
throne of the Wild Beast; and his kingdom  
became darkened. People gnawed their tongues  
in anguish, and yet they spoke evil of the God in heaven 11  
because of their pains and their sores, and did not repent of  
their deeds.

*The sixth Plague* The sixth angel poured his bowl into that 12  
great river, the Euphrates; and its stream was  
dried up in order to clear the way for the kings 13  
who are to come from the east. Then I saw three foul spirits,  
resembling frogs, issue from the mouth of the Dragon, from  
the mouth of the Wild Beast, and from the mouth of the false  
Prophet. For they are the spirits of demons working miracles 14  
—spirits that go out to control the kings of the whole earth, to  
assemble them for the battle which is to take place on the  
great day of God, the Ruler of all.

('I am coming like a thief. Blessed is the man who keeps 15  
awake and guards his raiment for fear he walk about naked  
and men see his shame.')

And assemble them they did at the place called in Hebrew 16  
'Har-Magedon.'

*The seventh Plague* Then the seventh angel poured his bowl into 17  
the air; and a loud voice came out of the  
sanctuary from the throne, saying,

'It is all accomplished.'

Flashes of lightning followed, and loud blasts, and peals of 18  
thunder, and an earthquake more dreadful than there had  
ever been since there was a man upon the earth—so terrible  
was it, and so great! The great city was split into three parts; 19  
the cities of the nations fell; and great Babylon came into

remembrance before God, for Him to make her drink' from the wine-cup of His fierce anger. Every island fled away, and there was not a mountain anywhere to be seen. And heavy hail, that seemed to be a talent in weight, fell from the sky upon the people; and they spoke evil of God on account of the plague of the hail—because the plague of it was exceedingly severe.

*The great Harlot*

*An Angel addresses the Seer* Then one of the seven angels who were carrying the seven bowls came and spoke to me. 'Come with me,' he said, 'and I will show you the doom of the great Harlot who sits upon many waters. The kings of the earth have committed fornication with her, and the inhabitants of the earth have been made drunk with the wine of her fornication.'

*A Vision of the great Harlot* So he carried me away in the Spirit into a desert, and there I saw a woman sitting on a scarlet-coloured Wild Beast which was covered with names of blasphemy and had seven heads and ten horns. The woman was clothed in purple and scarlet, and was brilliantly attired with gold and jewels and pearls. She held in her hand a cup of gold, full of abominations and the impurities of her fornication. And on her forehead was a name written which is symbolical of

'Babylon, the great mother of the harlots and of the abominations of the earth.'

And I saw the woman drinking herself drunk with the blood of the saints, and with the blood of the witnesses of Jesus. And when I saw her I was filled with utter astonishment.

*The Meaning of the Vision explained* Then the angel said to me, 'Why are you so astonished? I will explain to you the secret meaning of the woman and of the seven-headed, ten-horned Wild Beast which carries her.'

'The Wild Beast which you have seen was, and is not, and yet is destined to re-ascend, before long, out of the bottomless pit and go his way into perdition. And the inhabitants of the earth will be filled with amazement—all whose names have not been inscribed in the Book of Life from the foundation of the world—when they see the Wild Beast: because he was, and is not, and yet is to come. Here is scope for the exercise of a mind that has wisdom! The seven heads are the seven hills on which the woman sits. And they are seven kings: five

of them have fallen, and one is still reigning. The seventh has not yet come, but when he comes he must continue for a short time. And the Wild Beast which once existed but does not now exist—he is an eighth king and yet is one of the seven, and he goes his way into perdition.

‘And the ten horns which you have seen are ten kings who have not yet come to the throne, but for a single hour they are to receive authority as kings along with the Wild Beast. They have one common policy, and they are to give their power and authority to the Wild Beast. They will make war upon the Lamb, and the Lamb will triumph over them; for He is Lord of lords and Kings of kings. And those who accompany Him—called, as they are, and chosen, and faithful—shall share in the victory.’

He also said to me,

‘The waters which you have seen, on which the Harlot sits, are peoples and multitudes, nations and languages. And the ten horns that you have seen—and the Wild Beast—these will hate the Harlot, and they will make her desolate and will strip her bare. They will eat her flesh, and burn her up with fire. For God has put it into their hearts to carry out His purpose with one intent, and to give their kingdom to the Wild Beast until God’s words have been fulfilled. And the woman whom you have seen is the great city which reigns over the kings of the earth.’

*The Downfall of Babylon*

*The  
Wickedness  
and the  
Overthrow  
of the City*

After these things I saw another angel coming down from heaven, armed with great power. The earth was illumined with his splendour, and with a mighty voice he cried out, saying,

‘Fallen, fallen is Babylon the great,  
She has become the haunt of demons  
And the abode of every kind of foul spirit  
And every kind of foul and hateful bird.  
For all the nations have drunk of the wrath-provoking wine of her fornication,  
And the kings of the earth have committed fornication with her,  
And the merchants of the earth have grown rich through her excessive wantonness.’

*Christ’s  
People are  
bidden to  
leave the  
City*

Then I heard another voice from heaven, which said,  
‘Come out of her, My people,  
That you may not become partakers in her  
in her sins,’



Nor receive a share of her plagues.  
 For her sins are piled up to the sky,  
 And God has called her misdeeds to mind.  
 Give back to her as she has given;  
 Render unto her double for all her crimes;  
 In the bowl that she has mixed, mix twice as much for her.  
 As she has exulted and revelled in wantonness,  
 Pay back to her an equal measure of torment and woe.  
 For in her heart she boasts, saying, "I sit enthroned as  
 Queen:

*The Grief and  
 Terror of her  
 Friends.  
 But there  
 is Joy in  
 Heaven*

No widow am I: I shall never know  
 sorrow."  
 'For this reason calamities shall come thick 8  
 upon her on a single day—  
 Death and sorrow and famine—  
 And she shall be burned to the ground.  
 For strong is the Lord God who has judged her.  
 The kings of the earth who have committed fornication 9  
 and acted wantonly with her  
 Shall weep aloud and lament over her  
 When they see the smoke of her burning,  
 While they stand afar off because of their terror at her 10  
 doom,  
 And say, "Alas, alas, thou great city, O Babylon, the  
 mighty city!  
 For in one short hour thy doom has come!"  
 And the merchants of the earth weep aloud and lament 11  
 over her,  
 Because now there is no sale for their cargoes—  
 Cargoes of gold and silver, 12  
 Of jewels and pearls,  
 Of fine linen, purple, and silk, and of scarlet stuff;  
 All kinds of rare woods, and all kinds of ivory goods  
 And articles of costly wood,  
 Of bronze, steel, and marble.  
 Also cinnamon and balsam; 13  
 Odours to burn as incense or for perfume;  
 Frankincense, wine, oil;  
 Fine flour, wheat, cattle, and sheep;  
 Horses and carriages and slaves;  
 And the lives of men.  
 The dainties that thy soul longed for are gone from 14  
 thee,  
 And all thine elegance and splendour have perished,  
 And never again shall they be found.

Those who traded in these things, who grew wealthy 15  
 through her,  
 Will stand afar off, through terror at her doom,  
 Weeping and wailing, and saying, 16  
 "Alas, alas, for this great city,  
 Which was brilliantly arrayed in fine linen, and purple  
 and scarlet stuff,  
 And richly adorned with gold, jewels, and pearls;  
 Because in one short hour all this great wealth has been 17  
 swept away!"  
 And every shipmaster and every passenger by sea  
 And the crews and all who ply their trade on the sea  
 Stood afar off, and cried aloud  
 When they saw the smoke of her burning. And they said, 18  
 "What city is like this great city?"  
 And they threw dust upon their heads, 19  
 And cried out, as they wept and wailed.  
 "Alas, alas," they said, "for this great city,  
 Where all shipowners made rich profit through her wealth;  
 Because in one short hour she has been laid waste!"  
 Rejoice over her, O heaven, 20  
 And you saints and Apostles and Prophets;  
 For God has taken vengeance upon her because of you."  
 Then a strong angel took a stone like a huge millstone, 21  
*The Ruin of* and hurled it into the sea, saying,  
*the City is* "So shall Babylon, that great city, be violently  
*complete* hurled down and never again be found.  
 No harp or song, no flute or trumpet, shall ever again be 22  
 heard in thee;  
 No craftsman of any kind shall ever again be found in thee;  
 Nor shall the grinding of the mill ever again be heard in  
 thee.  
 Never again shall the light of a lamp shine in thee, 23  
 And never again shall the voice of a bridegroom or  
 bride be heard in thee.  
 For thy merchants were the great men of the earth,  
 And with the magic of thy spells all nations were led  
 astray.  
 And in her was found the blood of Prophets and of the 24  
 saints  
 And of all who had been put to death on the earth."  
*The* After this I seemed to hear the far-echoing 1 19  
*Inhabitants* voices of a great multitude in heaven, who  
*of Heaven* said,  
*give thanks* "Hallelujah!"

Salvation and glory and power

Belong to our God.

True and just are His judgements,

Because He has judged the great Harlot who was corrupting the whole earth with her fornication.

And He has taken vengeance for the blood of His bondservants which her hands have shed.

And a second time they said,

'Hallelujah !

For her smoke ascends for ever and ever.'

And the twenty-four Elders and the four living creatures fell down and worshipped God who sits upon the throne.

'Amen,' they said; 'Hallelujah !'

And from the throne there came a voice which said,

'Praise our God, all you His bondservants—

You who fear Him, both small and great.'

*Their Joy of the coming of Christ's Kingdom, and of His Marriage Feast* And I seemed to hear the voices of a great multitude and the sound of many waters and of loud peals of thunder, which said,

'Hallelujah !

Because our God the Lord Omnipotent begun His reign.

Let us rejoice and triumph

And give Him the glory;

For the marriage day of the Lamb has come,

And His Bride has made herself ready.'

She has been allowed to robe herself in fine linen of dazzling purity—the fine linen being the righteous actions of the saints. And he said to me,

'Write as follows: "Blessed are those who have been invited to the Marriage Banquet of the Lamb."'

And he added, still addressing me,

'These are truly the words of God.'

Then I fell at his feet to worship him. But he exclaimed,

'Do not do that. I am a fellow servant of yours, and a fellow servant of your brethren who hold fast the truth revealed by Jesus. Worship God.'

For the truth revealed by Jesus is the inspiration of all prophecy.

*A glorious Vision of our great Redeemer and King* Then I saw a door open in heaven, and a white horse appeared. Its Rider was named

'Faithful and True'—One who in righteousness executes judgement and wages war. His eyes were like a flame of fire, and on His head were many kingly crowns, and He has a name written upon Him

which no one knows but He Himself. He is clad in raiment 13  
which had been dipped in blood, and His name is THE  
WORD OF GOD. The armies in heaven followed Him— 14  
mounted on white horses and clothed in fine linen, white and  
spotless. From His mouth there comes a sharp sword with  
which He will smite the nations; and He will Himself be their 15  
Shepherd, ruling them with a sceptre of iron; and it is His  
work to tread the winepress of the fierce anger of God, the  
Ruler of all. And on His raiment and on His thigh He has a 16  
name written.

KING OF KINGS AND LORD OF LORDS.

*The complete Destruction of His human Enemies* And I saw a single angel standing in the sun, 17  
who cried in a loud voice to all the birds that  
flew across the sky,  
'Come and be present at God's great banquet,  
that you may feast on the flesh of kings and the 18  
flesh of generals and the flesh of mighty men,  
on the flesh of horses and their riders, and on the flesh of all  
mankind, whether free men or slaves, great or small.'

And I saw the Wild Beast, and the kings of the earth, and 19  
their armies, all assembled to make war against the Rider  
upon the horse and against His army. And the Wild Beast 20  
was captured, and with him the false Prophet who had done  
the miracles in his presence with which he had led astray  
those who had received the mark of the Wild Beast, and wor-  
shipped his statue. Both of them were thrown alive into the  
Lake of fire that was all ablaze with sulphur. But the rest were 21  
killed with the sword that came from the mouth of the Rider  
on the horse. And the birds all fed ravenously upon their  
flesh.

*The Devil is put into Prison* Then I saw an angel coming down from 1 20  
heaven with the key of the bottomless pit, and  
in his hand a great chain. He laid hold of the 2  
Dragon—the ancient serpent—who is the Devil  
and Satan, and bound him for a thousand years, and hurled  
him into the bottomless pit. He shut it up and sealed it over 3  
that he might not lead the nations astray any more until the  
thousand years were at an end. Afterwards he is to be set at  
liberty for a short time.

*Martyrs and Saints rise to Life and to kingly Power* And I saw thrones, and men sat on them, to 4  
whom judicial power was given. And I saw the  
souls of those who had been beheaded on  
account of the testimony that they had borne to  
Jesus and on account of the word of God, and



also the souls of those who had not worshipped the Wild Beast or his statue, nor received his mark on their foreheads or their hands; and they came to life and shared Christ's Kingdom for a thousand years.

The rest of the dead did not come to life until the thousand years were at an end. This is the First Resurrection. Blessed and holy are those who share in the First Resurrection. The Second Death has no power over them, but they shall be priests to God and to Christ, and shall reign with Him for the thousand years.

*Satan is set  
at Liberty  
for a Time.*

But when the thousand years are at an end, Satan will be released from his imprisonment, and will go out to lead astray the nations in all the four corners of the earth, Gog and Magog, and assemble them for war, in number like the sand on the sea-shore. And they went up over the whole breadth of the earth and surrounded the encampment of the saints and the beloved city. But fire came down from heaven and consumed them; and the Devil, who had been leading them astray, was thrown into the Lake of fire and sulphur where the Wild Beast and the false Prophet were, and day and night they will suffer torture for ever and ever.

*The  
world-wide  
Resurrection  
and  
Judgement*

Then I saw a great white throne and One who was seated on it, from whose presence earth and sky fled away, and no place was found for them. And I saw the dead, the great and the small, standing in front of the throne. And books were opened; and so was another book—namely, the Book of Life; and the dead were judged by the record in the books according to their deeds. Then the sea yielded up its dead, Death and Hades yielded up their dead, and each man was judged according to his deeds. Then Death and Hades were thrown into the Lake of fire: this is the Second Death—the Lake of fire. And if any one's name was not found recorded in the Book of Life he was thrown into the Lake of fire.

#### *The new Heaven and the new Earth*

*Heaven  
and God  
descend  
into human  
Nature*

And I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea no longer existed. And I saw the holy city, the new Jerusalem, coming down out of heaven from God and made ready like a bride attired to meet her husband. And I heard a loud voice from the throne saying,

Lo, God's dwelling place is among men  
And He will dwell among them

And they shall be His peoples.  
 Yes, God Himself will be among them.  
 He will wipe every tear from their eyes.  
 Death shall be no more;  
 Nor sorrow, nor wail of woe, nor pain;  
 For the first things have passed away.

4

*The Result*      Tífen He who was seated on the throne said, 5  
*is an*              'See, I am making everything new.'  
*entirely new*      And He added,  
*Creation*          'Write down these words, for they are trust-

worthy and true.'

6

He also said,  
 'They have now been fulfilled. I am the Alpha and the Omega, the Beginning and the End. It is I who will give the thirsty man the right to drink of the fountain of the Water of Life without cost. All this shall be the victor's heritage, and I will be his God and he shall be a son to Me. But as for cowards and the unfaithful, and the polluted, and murderers, fornicators, and those who practise magic or worship idols, and all liars—the portion allotted to them shall be in the Lake which burns with fire and sulphur. This is the Second Death.'

*The Bride, the heavenly Jerusalem*

*A*                      Then there came one of the seven angels who 9  
*Description*      were carrying the seven bowls full of the seven  
*of the new*          last plagues.  
*Jerusalem*          'Come with me,' he said, 'and I will show  
 you the Bride, the Lamb's wife.'

So in the Spirit he carried me to the top of a vast, lofty mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God, and bringing with it the glory of God. It shone with a radiance like that of a very precious stone—such as a jasper, bright and transparent. It had a wall, massive and high, with twelve large gates, and in charge of the gates were twelve angels. And overhead, above the gates, names were inscribed which are those of the twelve tribes of the descendants of Israel. There were three gates on the east, three on the north, three on the south, and three on the west. The wall of the city had twelve foundation stones, and engraved upon them were twelve names—the names of the twelve Apostles of the Lamb.

*The Length*      Now he who was speaking to me had a 15  
*and Breadth*      measuring-rod of gold, with which to measure  
*and Height*      the city and its gates and its walls. The plan 16  
*of the City*      of the city is a square, the length being the

same as the breadth; and he measured the city furlong by furlong, with his measuring-rod—it is fifteen hundred miles long, and the length and the breadth and the height of it are equal. And He made the measure of the wall seventy-two yards according to human, that is, angelic measurement. 17

*The Wall,* The solid fabric of the wall was jasper; and 18  
*the Gates,* the city itself was made of gold, resembling  
*and the* transparent glass. The foundation stones of the 19  
*Street of* city wall were adorned with all kinds of precious  
*the City* stones: the first was of jasper, the second of  
 sapphire, the third of chalcedony, the fourth of emerald, the  
 fifth of sardonyx, the sixth of sardius, the seventh of chrysolite,  
 the eighth of beryl, the ninth of topaz, the tenth of chryso-  
 prase, the eleventh of jacinth, the twelfth of amethyst. 20

And the twelve gates were twelve pearls; each of them consisting of a single pearl. And the main street of the city was made of pure gold, resembling transparent glass. 21

*The City's* I saw no temple in the city, for the Lord God, 22  
*Sanctuary* the Ruler of all, is its temple, and so is the Lamb.  
*and Sun* Nor has the city any need of the sun or of the  
 moon, to give it light; for the glory of God has illumined it  
 and its lamp is the Lamb. By its light the nations will walk; 24  
 and into it the kings of the earth are to bring their glory.  
 And in the daytime (for there will be no night there) the gates 25  
 will never be closed; and the glory and honour of the nations 26  
 shall be brought into it. And no unclean thing shall ever enter 27  
 it, nor any one who is guilty of base conduct or tells lies, but  
 only they whose names are registered in the Lamb's Book  
 of Life.

*The River* Then he showed me the river of the Water of 1 22  
*of Life and* Life, bright as crystal, issuing from the throne  
*the Tree* of God and of the Lamb. On either side of the 2  
*of Life* river, midway between it and the main street of  
 the city, was the Tree of Life. It produced twelve kinds of  
 fruit, yielding a fresh crop month by month, and the leaves  
 of the tree served as medicine for the nations.

*The eternal* 'Nothing accursed will be there,' he said; 3  
*Throne and* 'but the throne of God and of the Lamb will be  
*the eternal* in that city. And His servants will render Him  
*Light* holy service and will see His face, and His name 4  
 will be on their foreheads. And there will be no night there; 5  
 and they have no need of lamplight or sunlight, for the Lord  
 God will illumine them, and they will be kings for ever and  
 ever.

Conclusion

*The Certainty of the speedy Fulfilment of the Book* • And he said to me, 6  
 'These words are trustworthy and true; and the Lord, the God of the spirits of the Prophets, sent His angel to make known to His servants the things which must soon happen. "I am coming quickly." Blessed is he who is mindful of the prophecies contained in this book.'

I John heard and saw these things; and when I had heard 8  
 and seen them, I fell at the feet of the angel who was showing me them—to worship him. But he said to me, 9

'Do not do that. I am a fellow servant of yours, and a fellow servant of your brethren the Prophets and of those who are mindful of the teachings of this book. Worship God.'

'Make no secret,' he added, 'of the meaning of the 10  
 prophecies contained in this book; for the time for their fulfilment is now close at hand. Let the dishonest man act 11  
 dishonestly still; let the filthy make himself filthy still; let the righteous practise righteousness still; and let the holy keep himself holy still.'

*The Nearness of our Lord's Return* • 'Lo, I am coming quickly; and My reward is 12  
 with Me, that I may requite every man according to his deeds. I am the Alpha and the 13  
 Omega, the First and the Last, the Beginning and the End. Blessed are those who wash their 14  
 robes clean, that they may have a right to the Tree of Life, and may enter the gates of the city. The unclean 15  
 are shut out, and so are all who practise magic, all fornicators, all murderers, and those who worship idols, and every one who loves falsehood and tells lies.

*A gracious Invitation* • 'I Jesus have sent My angel for him 16  
 solemnly to declare these things to you among the Churches. I am the Root and the offspring of David, the bright Morning Star. The Spirit and the Bride 17  
 say, "Come"; and whoever hears, let him say, "Come"; and let those who are thirsty come. Whoever will, let him take the Water of Life, without payment.

*This Book to be neither added to nor taken from* • 'I solemnly declare to every one who hears 18  
 the words of the prophecy contained in this book, that if any one adds to those words, God will add to him the plagues spoken of in this book; and that if any one takes away from the 19  
 words of the book of this prophecy, God will



take from him his share in the Tree of Life and in the holy city  
—the things described in this book.

*The Lord* “He who solemnly declares all this says, 20  
*was at hand* ““Yes, I am coming quickly.””  
Amen. Come, Lord Jesus.

*Benediction* The grace of the Lord Jesus be with the 21  
saints.